

SOCINIANISME
in the Fundamentall
point of *Justification*
discovered, and
confuted.

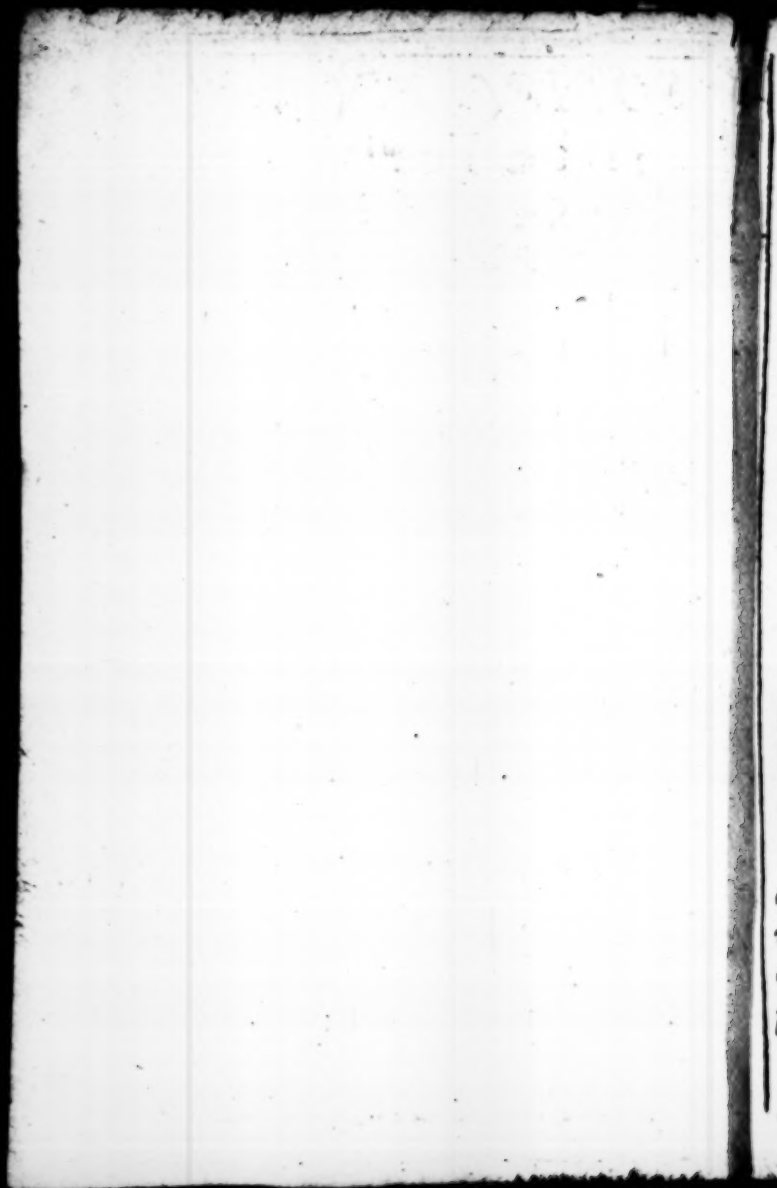
Or, an Answer to a written
Pamphlet maintaining that *faith*
is in a proper sense without a *trope*
imputed to Beleevers in *justification*.

Wherein
The *Socinian* fallacies are discove-
red and confuted, and the true
Christian Doctrine maintained, *viz. That*
the righteousness by which true beleevers are justified
before God is the perfect righteousness and obedience which
the Lord Iesus Christ God and man did performe to the Law
of God, both in his life and death.

By *George Walker* B. of Divinity, and Pastor
of *S. Iohn* the Evangelists Church in Warling-
street London.

*A man that is an Hereticke, after the first and second admo-
nition reiect, knowing that he that is such is subverted and sin-
neth being condemned of himselfe. Tit. 3. 10, 11.*

LONDON,
Printed by R. O. for Iohn Bartlet, at the Signe of the gilt Cup
in Pauls Church-yard, neare S. Augustins Gate. 1641.





To his Reverend

Brethren, the Godly, Orthodox Pastors and Preachers of *Gods* Word, in and about the City of *London*: the Author of this brief discovery and confutation, wisheth all increase of Grace, peace and happinesse; with the abundance of blessings from *God* on their faithfull labours.



Y Reverend, and dearely beloved Brethren, it is not unknown to divers of you, what great conflicts I have had with the adversaries of this Socinian Faction about this main fundamentall point of Justification, what pains I have taken to vindicate the truth

The EPISTLE.

above six and twenty yeares agoe,
from the opposition and subtile
Sophistry of a cunning adversary,
who by the same and opinion
which men had of his great Learn-
ing, and no lesse Piety, had drawn
many zealous Professors of Reli-
gion into some liking of his Er-
rours. His written Pamphlets
went currently through the City
and were to be found in the hands
of many men, in which he First
utterly renounced the Law, in
whole and part performed by our
selves, or any other in our stead,
for the justifying of us in the
sight of God. Secondly, rejected
as a meere device of our late Di-
vines, the imputation of Christs
righteousnesse and satisfaction,
not onely his habituall righte-
ousnesse, but also his whole obe-
dience, both active and passive;
and affirmed it to be a thing wher-
of

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of there was no testimony or proof in Scripture, nor any necessary end or use thereof. Thirdly, he professed and undertook to prove, that Faith, even the act of beleaving and trusting in Christ for salvation after a generall and confused manner, as a favourite of God, and not as a perfect satisfyer of his justice and just Law; is that which God accounts and accepts for righteousness to justification, instead of righteousness and perfect obedience performed to the will and Law of God, either by Christ or our selves. These and divers other errors which were here and there interlaced, I did at the first discover in some sermons, to be no Doctrines of sacred Truth by him digged out of the deep mines of holy Scripture and newly brought to light (as his seduced Disciples

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proclaymed them to be) for the
inlighning of the blind world in
these last dayes of darknesse and
perillous times : but the old errors
and Heresies of Servetus and
Socinus , newly revived and ra-
ked out of hell by Arminius, Ber-
tius, and others of their Faction.
Divers of his Friends who had
begun to imbrace his opinion, were
not a little terrified at the hear-
ing of these things; and earnestly
besought me to give him a meet-
ing , who at that time was to me
unknown by face; I condescended
to their desire : but wheras I came
with an heart full of tender com-
passion , and with Prayers in my
mouth , and teares in mine eyes,
layd open before him the danger of
his errors, and the evill and mis-
chiefe which by meanes of his ob-
stinate persisting in them , might
accrue to himselfe and those who
were

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were by him seduced and misled; he on the contrary hardened his heart to maintain per fas, et nefas, and dolo malo his foresaid erroneous opinions; shewing out of Luther on the Galatians, some words which seemed to favour his error, and to exclude the righteousness of the Law from justification (which words he applyed to the righteousness of the Law performed by Christ for us, and did most stiffly so urge them :) but the words which immediately followed, to wit, that God justifies us by the righteousness of his Son Jesus Christ, and by his fulfilling of the Law for us, he covered with his fingers, till I pluckt the Book out of his hands, and read them to those that were present, whereby he was much confounded. Now the issue of my fair and Christian dealing with him
and

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and of my modest and mild opposing of him, without such sharpnesse as the cause and his carriage did require, was the same, which the gentle behaviour of Orthodox Divines towards perverse Hereticks, hath commonly had in all former ages : For his Faction's disciples did impute it to the weaknesse of my Cause, and to his arguments convincing my Conscience, that his opinions were not so dangerous as I had censured them to be : but rather unreprouable, yea and laudable. And upon my departure out of the City, immediately after to Cambridge, whither my occasions called me; in my absence they reported, that at our meeting he did so convince and confound me with strong arguments, that I humbled my selfe, to him confessed my ignorance, embraced his opinions, and promised

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to hold and maintaine them till death. This wicked and Jesuiticall policy which they used to retaine divers of his disciples, who wer ready to fall off from him; & to recall those who were fallen off already, did produce a quite contrary effect: For when I returned again to the City, and was saluted as a Socinian convert, and informed of their false reports & lying forgeries; I was inflamed with a double desire to vindicate both the truth of God, and mine own reputation from their slanderous aspersions; and hereupon I betook my selfe to handle and expound that place of Scripture, Rom. 5. 17, 18, 19. which doth most pithily and plainly set forth the Doctrine of Justification by the communion of Christs righteousness and obedience. And because I discerned in mine Adversaries a
perverse

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perverse Hereticall spirit, and that they had made lyes their refuge, and did sinne being condemned of themselves; I did with all zeale confute their errors, lay open the deadly poyson and malignity of them, and cloath them with such reproachfull titles as divers grave and learned Divines of the best reformed Churches had before shap'd and fited to them. I proved them to be profane and abominable Doctrine, even the damned Heresie of Servetus and Socinus, as Sibrandus Lubertus had before stiled them. And that their denying of the reciprocal imputation of Christs righteousness and satisfaction to the faithfull, and of their sinnes to Christ, was impiety and blasphemy, as learned Beza calls it. Though by this meanes my adversaries were enraged, and did suggest,

Epistolica
Collatio
cum Ber-
rio, pag 1.
& 2.

Lib. con.
Anony-
mum.

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gest into the cares and minds of many godly people in the City, to whom as yet I was unknown, that I was a green headed novice carryed away with anger and passion, rather then zeal: yet divers of you, my learned Brethren, did judge otherwise of me, and my labours; and God blessed them, and made them and your assistance of me therein, powerfull and effectuall to the quelling of those errors, and to the suppressing of them at that time, by putting the Author of them to silence. And now for 20. yeares, and more, they have been buried in oblivion, untill this new Adversary hath raked them up, as coales out of ashes, and out of a surreptitious Booke (which the First Adversary had composed, Printed beyond the Seas, and procured to be brought in by stealth, and sold underhand) did bring them

Wotton
de Recon-
ciliatione.

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them into the pulpit, and from thence with a tumultuous noise proclaimed them most confidently. Now because I have sufficiently acted my part heretofore in opposing these errors; and also divers of you have entered into the lists, and with zeale and courage have begun to fight against the reviver of them, I should have refrayned my selfe from further meddling: but because this common adversary hath singled me out, and provoked me by a proud challenge, to answer his writings. I have once more undertaken to answer his challenge, which Answer being sent to him privately, might there have rested, if his most reproachfull and rayling reply, full of lyes, absurdities, contradictions, blasphemies, and intollerable scoffes and reproaches, had not forced me to send it abroad into the world.

THE EPISTLE.

world to justifie it selfe from the
rayling and slanderous clamours
which he and his disciples, and
factious followers have raised a-
gainst it, I here commend it to
your grave censure, in hope that
the goodnesse of the cause which
herein I maintaine, will cover
mine infirmities, and will stirre
you up to perfect and finish what I
have begun. The Truth for which
you shall fight is strong, and will
prevaile; all power, might, glory
and victory is Gods, for whose
cause you stand; and our Lord
Jesus Christ, on whose perfect
righteousnesse you strive to keep
the Crown, hath all power given
him in heaven and in earth. To
this God eternall and omni-
potent, and to his eternall Sonne our
Lord and Saviour Jesus Christ,
and to the most holy and blessed
Spirit, three persons in one God,

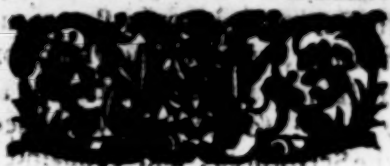
The EPISTLE.

*I commend you and your holy and
faithfull labours in my dayly
Prayers, humbly supplicating to
his Majesty for this Grace, that
I may continue till death*

**Your fellow Soldier and
labourer in his Vineyard**

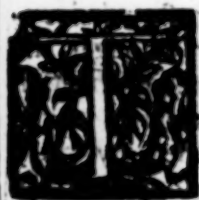
GEORGE WALKER.

TH



THE
ANSWERS
PREFACE

To the first Chapter.



HE question which
is propounded and
the state and drift
thereof laid down
in this first Chapter,
is (in the Authors
own words) this, whether the faith
of him that truly beleeves, or the
righteousnesse of CHRIST be im-
puted for righteousness in the act
of justification. In this question
the imputing of Faith is opposed
to the imputing of Christs righte-
ousnesse,

ousnesse, for righteousness to justification, which an Orthodox Christian durst attempt to doe at any time: for the really learned in the Scriptures, and acquainted with the writings of Orthodox divines both ancient and Moderne from the time of the *Apostles* to this day, doe alwayes joyn Faith with *Christs* righteousness in the act of justification, and do never account them such opposites as doe the one exclude the other, and cannot both stand together, and be reputed for righteousness to beleivers in justification. Though the *Apostle* doth oppose justification by faith, to justification by works of the Law performed by every man in his owne person, as two opposites which cannot stand together in Gods justification of sinners; And this all true Christians receive, imbrace, and hold for a solid truth, and a fundamentall article of Christian Religion: Yet they abhorre and detest the opposing of Faith, and *Christs* righteousness

ousnes in Gods imputing of righteousness to beleivers ; and doe with an unanimous consent teach, that in this justifying act of God, *Christs* righteousness of which all true beleivers have communion, is that which God in a proper sense is said to accept , and repute for righteousness ; and Faith as it receives and applies *Christs* righteousness, is said to be imputed, but in an improper speech ; the name of the act being used to signifie the object, which we see frequently in Scripture, as for example, *Gal. 3. 2. 25.* where the name (*Faith*) is used to signifie the thing beleived , that is, the doctrine of the *Gospel*, and *Coloss. 1. 5.* where the name [*Hope*] is used, to signifie the thing hoped for ; that is, the inheritance and reward laid up for us in Heaven, of which kind many more instances may be produced. But as for them who have called into controversy the imputation of *Christs* righteousness ; and having propounded this question, whether

Faith or the righteousness of *Christ* is imputed in the act of justification, have set up Faith and thrust out *Christ's* righteousness: they have ever been branded by all true Churches of *Christ* for pestilence, Heretikes, and enemies of Gods saving truth. The first mover of this question was one *Pierre Abilander*, a pestilent and blasphemous Heretick, who being full of the spirit of pride and error, did in disputing and writing, deny the communion of *Christ's* perfect satisfaction, obedience and righteousness; and the imputation of them for righteousness in the justification of true believers. This filthy wretch was gelded for corrupting and defiling of a Maid, and for his blasphemous heresies, *Saint Bernard*, and the Bishops of *France* caused him to be excommunicated and condemned for an Heretike, and his blasphemous books to be burned publicly.

The next instrument of the Devil after him mentioned in former Histories

Historie was *Bartholomaeus* that blasphemous Heretick, who for heresies and blasphemies which hee dispersed as a vagabond in several Countries, in divers books, was by Master *Gulwin* discovered & apprehended at *Graven*, condemned and burned, and dyed blaspheming *Christ* most horribly, as *Beza* testifieth, in his *Calvin*.

The third notorious Heretick who in writing and bookes published, did maintaine this wicked error, and by his Disciples dispersed it in *Transylvania*, *Polonia*, and other adjoyning Countries, was *Faustus Socinus*, whose blasphemous faction and sect still continueth, and infesteth those Countries at this day.

The fourth Grand Master and propagatour of this heretic, who brought it into Holland nearer unto us was *Arminius*; He did first secretly teach and instill it into the eares and hearts of many disciples; and afterwards did openly profess it, as we read in his Epistle

ad Hippolytum de colibus, wherein he confesseth that he held, Faith to be imputed for righteousness to justification, not in a Metonymicall, but in a proper sense: And although this and other errors held by him are condemned in the late Synod of *Dort*: yet his disciples the Remonstrants doe obstinately persist in this error, though some of that sect, would seeme to decline and disclaime it.

The fift perverse publisher of this heresie, who first openly professed it in *England*, and in manuscript Pamphlets and Printed Bookes, dispersed it in *London*, and from thence into severall places of the Countie about 28. yeares agoe, was *Anthony Wotton*, who being discovered and hotly opposed by the Author of this answer was by his zeale, and the industrie of some other Preachers in *London* quickly quelled, and his opinion suppressed: but yet because he would uphold a secret faction, he wrote a booke in Latine, wherein

wherein he seemed to retract, or rather to run from some desperate opinions and speeches, which are to bee seene in his private manuscripts given by him from hand to hand, and formerly dispersed. For whereas in divers of them he professeth in plaine words, his dissent from all our Orthodox Divines, which had beene before written of Justification, saying, I am enforced to dissent from them all; He in that booke laboured to make a shew of consent with them, and did wrest some of their doubtfull speeches to countenance his Socinianisme. This booke intituled *De Reconciliatione* some of his fiery factious, and zealous disciples with much difficulty, after it was rejected at *Leiden* and *Amsterdam*, procured it to be printed at their owne cost, brought over the Copies and sold them under hand in *London*. And out of it (wee may justly suspect, that this Scribler and babler hath stollen the most part of his conclusions, argu-

ments and distinctions, for I am informed that he is a great admirer of that book, and of the Author also. So that if this Socroian *Iohn* will and must needs have, and usurpe that high Title which our Saviour gave to *Iohn* the Baptist, and will bee called (as his disciples stick not to stile him) the shining light of the Church in these last dayes: Surely he is but a borrowed light or rather a wandering light, like that *ignis fatuus* which in darke nights leadeth the followers into ditches, logs, precipices, and breakneck downfalls, as the Philosophers write of it.

For the recalling of the ignorant who are by him seduced, for the confounding of them who are by him perverted, and for the stopping of the soule lying, and slanderous mouthes of those factious sectaries his followers, of a searred conscience, who as they have his person in high admiration, so also are bold to revile and defame all godly and learned Preachers, who

who oppose his errors and preach
against them. I will spend a few
spare houres to lift his written dis-
course, at least so much of it as is
come to my hands; hoping by
evidence of truth, plaine Scrip-
tures, solid reasons, and testimo-
nies of the best writers, to make
it manifest to Gods people, that
he is a mere Socinian Sophister,
and dangerous seducer, and that
his discourse is an hotch potch of
pestilent errors, and full of con-
tradictions; contradictions, and per-
verse wrestlings of Scriptures, and
of the words and writings both
of Ancient and moderne Divines.
And that neither he himselfe, nor
his clamorous disciples may have
the least colour, or occasion to
complaine, that I have not dealt
fairely with him. I will first set
downe his Socinianisme, word for
word out of his owne writings,
without concealing any word or
sentence. And to every part there-
of I will oppose the contrary do-
ctrine of Gods word under the name
of

of Christianisme. And first I begin with his preface, with which he begins his first Chapter.

The Preface to Socinianisme.

FOR the cleare understanding of the state and drift of the question, something would be premised, which for the evidence sake might be priviledged and exempted, from passing under much dispute and contradiction: yet if any thing be not sufficiently prepared for assent in the briefe proposall of it, the ensuing discourse will labour to reconcile the disproportion: And in the progresse make satisfaction for what it shall receive upon catesie in the beginning.

The Answer to the Preface.

THis short Preface doth by the affected stile, and phrase of it discover the Author to bee one, who hath studied to preach himselfe

selfe more then *Christ*, and to set
 forth his owne absurd conceits in
 the enticing words of carnall wise-
 dome, not to declare the Testimo-
 ny of God in Apostolicall plaine-
 nesse, nor in demonstration of the
 Spirit, and of power as *Saint Paul*
 did. The lofty words, and short
 cut speech which hee useth here,
 and in this ensuing discourse, are
 so farre beyond the capacity of his
 rude unlearned followers, that his
 wooden pulpit shall as soone as
 they understand them, as lesse
 he first teach them his Gramma-
 ticall skill, before hee admit them
 into his Theologicall auditorie.
 But belike hee knowes the ready
 way to catch the wayering, unsta-
 ble, and giddie multitude, those
 wandering Starres of these last
 times, who are like clowdes with-
 out water, carried about with
 windes of every new and strange
 Doctrine, and of all people are the
 fittest to bee his disciples. For
 the mouth, which speaketh great
 swelling words, is admired of
 them

1 Cor. 2.

12.

them who have mens persons in admiration; and farre fetcht phrases are fine fooleries to tickle the itching eares, and win the hearts of such as desire to seee and bee counted something, when indeed they are nothing but bubbles, and empty bladders, who as they admire every bewitching *Simon Magus*, as the great power of God, and extoll to the Skies his most cursed errors: So they abhorre and revile all sincere and godly Preachers, rebukers of their madnesse, blaspheme Gods word in their mouths, and speake evill of the good things, which they understand not, untill in the gnosting of Core they utterly perish.

Moreover, to give him his due, he appeares to mee in his stile and phrase, a very skillfull Artist in his owne way, as cunning as the subtile Serpent, in cloathing and trimming his strange Doctrines, with strange concerted words fited to them, by which they who affect strange novelties, may easily be allured

lured and insinuated. But when the children of truth hunt him by the smell, and strong savours of his rankling errors (which stink as well as fret like an eating Cancer) and are ready to catch him; hee doth by his inkhorne termes so obscure and darken his meaning, that onely they who have a sharp, quick and strong sight, can lay fast and sure hold on him. Wee may well resemble him to the grasty fish *Sepia* of which we read, that when she is pursued and ready to be taken, she spueth forth a black inke wherewith she darkneth the waters round about, and so escapes away in thick darknesse, through which she cannot be seene and discerned.

But to omit his stile, and to come to the matter of his preface, it is a promise and pretence of somewhat by him premised, which shall serve for the cleare understanding of the state of the question, and for evidence sake might be priviledged, from passing under

der much dispute and contradiction; but *hoc aliquid nihil est*, this something is nothing, we find no performance of promise nor truth, in what hee pretendeth; neither his briefe proposall, nor his ensuing discourse gives us any satisfaction; neither can his beginning, progresse, or ending receive from us any thing upon curtesie. For if any come to us and bring not the true Doctrine of *Christ*, but damnable Socinianisme, errour, and heresie, we must not show so much curtesie, as to bid him God speed.
2 *Iohn* 10.

*The Analysis of his first Chapter
in generall.*

I.

THe first Chapter of his Socinianisme, which he calls his premising of somewhat for cleare understanding of the state, and drift of the question, consists of sixe parts. In the first part he goeth about to rehearse the severall significations of the words justification

tion and justifying, and to determine in what sense the words are used in those Scriptures, which speake of the justification of a sinner before God.

In the second he layes downe 4. Propositions, which betakes for granted on all hands, and by none denyed but Heretikes.

In the third he comes to speak of imputation of righteousness, for justification; or rather of somewhat which God in the act of every mans justification doth impute, for or instead of righteousness, to invest him in all priviledges of a man perfectly righteous; and withall to shew the reason of this imputation, and afterward to determine that Faith is that *something* imputed.

In the fourth part hee shewes first negatively, how Faith is not imputed, and excludes out of his question five severally *queries*. Secondly affirmatively, that Faith (as he holds it to be imputed) is opposed to the righteousness of
Christ

2.

3.

4.

Christ, as to a competitor which receiveth the repulse.

5.

In the first part (to cover the shame and scandall of his Hereticall opinion) he doth admit *Christ*s righteousnesse into part of the honour for peace, and fashion sake, as *Esau* was admitted unto some vanishing participation of some temporary blessings with *Isaac*. For he forgeth a strange and false kind of imaginary imputation of *Christ*s righteousnesse, unto which he labourerh to wrest the words of *Luther*, *Calvin*, and the Homilies and Articles of our English Church.

6.

In the last part he undertaketh to shew more light, that it may be seene to the bottom clearly, what he affirms and what he denyes in the question propounded; The particulars whereof we shall see when I come to the answer of them. But first I will begin with the first part, and will proceed to answer the rest in order.

Socinianisme.

1 Part.

THat the termes of Justifying, Justification, &c. are not to be taken in this question, (nor in any other that are usually moved about the Justification of a sinner) either 1. *Physico sensu*, in a Physicall sence; as if Justification signified to make just with any habituall, actual, or any positive, or inhxerent righteousness. 2. *Sensu forensi proprie dicto*, in a Juridicall, or judiciary sence, properly so called, when the Judge hath onely a subordinate or derived power of judging, and is bound by oath, or otherwise, to give sentence according to the rule of the Law; as to justice were to pronounce a man just, or to absolve him from punishment, according to the strict termes or rules of that Law whereof he was accused, as a transgressor, though this sence be received, and admitted by many. But 3. and lastly, *Sensu forensi improprie dicto*,

dicto, in a Iudiciary sense lesse properly, and usually so called. *viz.* Where he that sits Judge, being Supreme Magistrate, hath an Independency, and Sovereignty of power, to moderate, and dispense with the Law, as reason and equity shall require: So that justifying in this question, imports the discharging or absolving of a man from the guilt, blame, and punishment of those things, whereof he is or might justly be accused; not because he is cleare of such things, or justifiable according to the letter and strictnesse of the Law, (for then he could not be justly accused) But because the Judge having a sufficient, and lawfull Sovereignty of power, is willing upon sufficient, and weighty consideration, knowne unto himselfe, to remit the penalty of the Law, and to deliver and discharge him, as if he were an Innocent, and righteous man. As for that Physicall sense of making just by inherent righteousness; how it be-

larmin

Larmine and his Angels, earnestly contend for it, yet till the Scriptures be brought low, and Etymologie exalted above them; til use and custome of speaking, deliver up their Kingdome into the *Cardinals* hand; that sense must no way be acknowledg'd, or receiv'd, in this dispute: yet, (to give reason and right, even unto those that demand that which is unreasonable) Its true, that God, in, and upon a mans Justification begins to justifie him Physically, that is to infuse habituall, and inhaerent righteousness into him. But here the *Scriptures*, and the *Cardinal*, are as far out in termes, as in 1000. other things they are in substance and matter: That which hee will needs call Justification, the *Scripture* will as peremptorily call Sanctification. Concerning that other sense of judiciary Justification, usually so called; wherein the Iudge, or justifier, proceeds upon legall grounds, to acquit, and absolve the party guilty, and accused, neither

C 2 can

can this be taken in the question propounded, except the *Scripture* be forsaken, because the *Scripture* constantly speakes of this act of God, iustifying a sinner, not as of such an act whereby he will either make him, or pronounce him legally iust, or declare him not to have offended the Law, and hereupon iustifie him, but as of such an act whereby he freely forgives him all that he hath done against the Law, and acquits him from all blame, and punishment due by the Law, for such offences : So that in that very act of God, by which he justifies a sinner, as there is a discharge from all punishment due unto sinne, so there is a profession withall, or plaine intimation of the guiltinesse of the person now to be justified, according to the Law, and that he is not acquitted, or discharged, upon any consideration that can be pleaded for him according to the Law : but that consideration upon which God proceeds to iustifie him is of another order : the consideration
of

of somewhat done for him in this case, to relieve him out of the course or order and appointment of the Law. He whose Justification stands (whether in whole or in part, it's not materiall here) in the forgivenesse of sinne, can in no construction be said to be Justified according to the Law, because the Law knowes no forgivenesse of sinne, neither is there any rule for any such thing, nor the least intimation of so much as any possibility of any such thing there. The Law speaks of the curse, death, and condemnation of a sinner; but for the Justification of a sinner, it neither takes knowledge nor gives any hope thereof.

Christianisme.

IN this first part here are onely thre significations of the word Justification, and Justifying, rehearsed. The first is Naturall, or Physicall; that is, making a man just with habituall inherent righteousness.

The second is a Iudiciary sense,

properly so called, when a subordinate Iudge doth according to the strict termes, and rules of the Law, acquit, and absolve a man from punishment (which is due by the Law to him being a transgressor) and doth pronounce him just.

The third is a Iudiciary sense, lesse properly so called, when a supreme Iudge, by sovereignty of power, doth acquit and absolve a man, and remit the penalty of the Law, which he deserves, upon weighty consideration, knowne to himselfe, and doth deliver him, and discharge him, as if he were an innocent, and righteous man.

The first Physicall sense, he rejects, and playes upon *Bellarmino*, for reteining, and using the word Iustific, in that sense: And yet he himselfe immediatly acknowledgeth, that God upon a mans Iustification, beglas to Iustifie him Physically, by infusing into him habitually, and inherent righteousness: But this (he saith) is in *Scripture* called Sanctification.

The

The second sense he also dis-
claimes, and in this dispute em-
braceth the third sense, to wit,
that Iustification signifies Gods
forgiving a man freely all that he
hath done against the Law; and
his acquiting, and discharging of a
man from the guilt, and punish-
ment, due by the Law, for such
offences; not for any considerati-
on which can be pleaded for him,
according to the Law, but for som-
what done for him in this case, to
relieve him out of the course, or-
der, and appointment of the Law:
His reason why he embraceth this
sense, is because he conceives Iu-
stification to stand in forgivenesse
of sinne, which belongs to the Law
in no respect at all.

In all this part, and passage, I
find not one particle of solid truth,
but many grosse errors, and fals-
hoods; for of all the three signifi-
cations, of the word Iustifie, by
him here named, onely the first
may passe in some tollerable con-
struction, but not in his sense: for
though

though God in the creation made our first Parents after his owne Image, and similitude, in perfect righteousness, indued with a naturall, and habituall uprightness, conformable to his revealed will, and Law: and in this respect may be said to have Iustified, that is, made them upright, as the wise Preacher saith; *Eccles. 7. 29. GOD made man upright*: Yet whether this act of creation was a Physicall act of God, or rather a voluntary act of his will & of his wisdom, and counsell, and so may be called Artificial, is something disputable. As for the framing and making of the man *Christ*, the blessed seed, by the power of the holy Ghost, pure, holy, upright, and just from his first conception; this was a spirituall and supernaturall act, and the holinesse and righteousness was a supernaturall gift given from above, not introduced by naturall generation, nor raised from naturall principles. That making of men righteous in their

sanctifica-

sanctification, which *Belarmine* speaks of, is not iustification in a naturall, but in a spirituall sense. For the spirit of God worketh those habits, and graces of holiness in men, whom God hath begotten of his owne will, in the word of truth. And therefore when *Belarmine* or *Cocceius*, or any other call this a Physicall iustifying, they are grossely. For if it be any iustification at all, it is spirituall and morall. But for my part, I finde not that by the Spirit of God in Scripture, or any habituall holiness of men begun in this life, is called righteousness simply in it selfe. But as the Saints regenerate, and faithfull are called righteous in respect of their communion with *Christ*, and participation of his righteousness: so their sanctity or habituall holiness, is called righteousness, not simply in it selfe, but by conjunction with the righteousness of *Christ*, the head of the body: which as it iustifies them by con-

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tituting and making them righteous: so also it iustifies their rectified holy actions, which they performe by the motions of the spirit, and by Faith in *Christ*, (as learned *Beza* well observed, and truthfully teach. *Lib. contra Anomymum*;) and their sanctification cannot be called iustification, but by reason of conjunction with iustification in the same person. For if it were possible for a sinfull man to be made perfectly holy, and conformable to Gods Law, in his owne person: yet having formerly transgressed the Law, and failed in many things; his new conformity to the Law, by reason of those sinnes, and failings will prove a lame righteousness, not fit to satisfy the Law, and to be accepted for perfect righteousness to justification; because if a man keepe the whole Law, and faile in one point, he is guilty of all. *Iam. 2, 10.* No righteousness can iustifie, which is not a perfect obedience, and conformity of the whole

whole man, to the whole Law in his whole life, from the beginning to the end. Secondly, that signification of the word Iustification, which hee calls a judiciary sense, properly so called, is, (as he describes it) a foolish fiction of his owne braine: for never did any but a mad-man dreame of Iustifying sinners by a subordinate Iudge, absolving them from punishment, according to the strict termes, and rules of the Law; for that were to give a false sentence, and to pronounce a man free from all transgression of the Law, and a perfect fulfiller of it in his owne person. All our learned, and Iudicious Divines, doe hold that the full satisfaction and obedience of CHRIST being communicated, and imputed to true believers, they are absolved, and have their sinnes pardoned, and are counted, and Iudged righteous by God: as men who have satisfied the Iustice, and just Law of God, by CHRIST their head, and surety, not in their own persons, which the Law in strict termes requires, & this is justification in the

the Iudiciary sense, which is approved by the learned.

Thirdly, that Iudiciary sense, improperly so called, which he approves, & allows in this dispute, is an Hereticall, and Socinian conceipt; for so long as God the supreme Iudge of all the world, is immutable, and infinite in Iustice, he neither can, nor will dispense with his eternall iust Law, in any iota, or tittle, but will have it perfectly fulfilled either by our selves or some sufficient surety in our behalfe, and will forgive no sinner, without a full suffering, and satisfaction, made to the Law in the same kind which the law requires, though not in every mans person; and this full satisfaction must be communicated to every one, and made his owne by union, with **CHRIST** his head; before that God will Iudge or account him righteous, and pardon all his finnes. To imagin a somewhat, in consideration whereof God forgives sinners, and accepts them as if they were

were righteous; besides, the full satisfaction of Gods Justice, and just law, is to conceive God to be mutable, and not the same in his infinite justice at all times; and to affirme it, is Samaritanian, and Socinian Blasphemy.

Fourthly, in arguing against the second sence by him propounded, he wrestles with his owne shadow, and fights against a fiction of his owne braine, and discovers his blindnesse, and ignorance of the distinction, and difference betweene Legal, and Evangelicall justification, and righteousness: Legal righteousness is the condition of the first covenant of works, and consists in perfect conformity, and obedience to the law, performed by every man in his owne person, and no man can be legally justified but by his owne personall righteousness. Evangelicall righteousness, is CHRISTs perfect righteousness, and fulfilling of the Law in the behalfe of all the elect and faithfull: It was not the

Law

Law, nor our works of the Law, which moved God to give CHRIST to be our surety and redeemer; but he of his owne free love and bounty gave *Christ*, and *Christ* the Sonne of GOD out of his love, humbled himselfe to become man, and to fulfill the law for us. Neither doe wee obtaine Communion of *Christ*, satisfaction and righteousness, by the workes of the Law; but by the Gospell preached & believed as the Apostle teacheth, *Gal. 3. 2*. And therefore though *Christ* his righteousness be a perfect fulfilling of all obedience, which the law requires of man; & GOD did exact of him every farthing, of our debt, both in active, and passive obedience, and in respect of the matter and substance, his satisfaction may be called after a sort legall, and is so called by *Luther*: yet as it was for us, not for himselfe, and performed by him our head, not by every one of us in our owne persons, and is received and applied by Faith, not by

our workes of the Law, and is brought unto us by the Gospel, not by the Law, and is given to us freely by Gods grace, not merited or procured by any thing in our selves; so it is not legall but Evangelicall, and Gods justifying of us, and counting us righteous by it, is not a proceeding upon legall grounds, nor pronouncing us legally just, as this calumniator doth, either foolishly imagine, or fallely slander and misreport our Doctrine.

Fifely in arguing for his owne false, and forged sense of the word Justification, he hath three reasons all which are for us, and prove our Doctrine not his opinion. For if this make a sense of the word Justification, good, because it doth intimate the former guiltiness of him that is justified, as wel as it doth discharge him from all punishment, (which is his first reason) then is our Doctrine of justification by imputation of *Christs* satisfaction for all our sinnes, very good

good and sound, for it intimates a guiltinesse in him who is to bee iustified; as well as a discharge from punishment. Secondly we doe not plead for our iustification, any consideration according to the Law, that is, wee doe not plead our owne innocency, nor satisfaction and righteousness performed in our own persons; but we plead more then somewhat done for us, even all *Christs* obedience active and passive, by Gods free grace communicated to us, not obtained, or merited by our works of the law. Thirdly though the law iustifies no sinner, but threatens the curse, death, and condemnation as the due reward of the transgressors of it: Yet it iustifies all who are free from all finnes committed against it, and are made righteous by the perfect fulfilling of it to the utmost. And therefore when the Gospell hath brought us to the Communion of *Christs* full satisfaction, by which we are made free from all sinne, and

and perfect fulfillers of the law in him our head ; as God doth forgive us our sinnes, and counts us righteous : so the law is no more against us , 1 *Tim.* 1. 9. but is witnesse for us, that in *Christ* we are worthy of remission and iustification. By this are manifest the grosse errours , and absurdities which he uttereth in this first part of his preparative Chapter.

But that his ignorance in the Doctrine of justification , may more fully appeare, I will lay downe the severall significations of the words, justification, and justifying, wherein the Spirit of God doth use them in the holy Scriptures.

First the word iustifie, and iustification signifie, making men righteous, or constituting or setting them in the state of righteousness. This signification is justified by several testimonies of Scripture, as *Rom.* 5. 19. Where many are said to be made, or constituted righteous by the obedience of

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Christ, even as by *Adams* disobedience many were made sinners, and *1 Cor.* 1. 30. and *2 Cor.* 5. 21. Where *Christ* is said to bee made untous righteousness, and wee are said to be made the righteousness of God in him. And *Rom.* 3. 24. and 4, 5. Where we are said to be iustified freely by his grace, through the redemption which is in *Christ*. And God is said to iustifie the ungodly, which cannot be meant of counting judging, and pronouncing, but of making them righteous by the Communion of *Christs* righteousness. For to iustifie the wicked by judging and pronouncing them righteous, without making them such, is aomination to the Lord, *Prov.* 17. 15. And in this sense Preachers of Gods Word are, as instruments under God, said to iustifie many, by bringing them unto righteousness, and are called ⲓⲛⲥⲏⲧⲓⲛⲁⲗⲓⲛⲁⲓ iustificers, *Dan.* 12. 3. This iustifying wee may very fitly call radicall, or fundamentall iustifica-

Itification. This *Luther* and other learned Divines call *actionem individuum*, because it is Gods action of communicating *Christs* righteousness in a moment, and not by degrees successively, and in it men are mere patients, and do not worke with God, no more then *Adam* did in Gods first creating of him upright, in his Image: Even regenerate Infants may thus be iustified, and are iustified before they actually beleeve.

Secondly the word iustifie, signifieth Gods iustifying of men by Faith, that is, his counting and reputing them righteous, upon their actually beleeving, and his enabling them to feelee themselves partakers of the righteousness of *Christ*, and to enioy it by Faith, in this sense the word is used, *Rom.*

4. Where God is said to iustifie us by imputing righteousness, and counting Faith for righteousness, that is, counting a true beleever a righteous person. And thus the word is to bee taken,

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where we are said to bee iustified by Faith, without the workes of the Law. The Apostle doth much urge, and presse this iustification, *Rom. 4* and *Gal. 3.* because though in this taken actively, God onely acteth: yet taken passively as it is received of us, and we by Faith feele and discern in what account we are with God, and by beleeving enioy *Christs* satisfaction for remission of sinnes, and for righteousness, wee may be said to worke with God, by way of receiving, as a begging hand doth in receiving gifts freely given, and put into it. This iustifying doth necessarily presuppose the former, and doth assure us of it. For the iust God, whose iudgement is according to truth, cannot repute us righteous, till we have communion of *Christs* righteousness, and be thereby truly righteous. And this Justification Divines call imputative. It springs from the former as from the root, and is builded on it as on the foundation.

Thirdly

Thirdly, this word iustifie, signifies a manifesting and declaring of men to be righteous and iustified, and that three wayes. First in *foro conscientie*, in the court, or iudgement of our own conscience, when a man being troubled in his conscience with the sight of his sinnes, and his want of righteousness, after humble prayer, and pœnitent seeking, receives either the inward testimony of the Spirit, and is enlightened by God, to see that he is in the state of righteousness absolved and iustified; or by inward sense of his sanctification, Faith, and other graces proper to the righteous iustified; is declared and made manifest to his owne conscience, that he is justified and righteous, and hath all his sinnes pardoned, and is accepted of God for a righteous man. This is that which wee are taught by *Christ* to pray for in that petition, forgive us our debts or trespasses, that is, pacify and cleare our consciences, by manifesting to

us that we are justified, and have remission of all our sinnes by thy free grace, and by communion of *Christs* full satisfaction; and thus wee are to understand the word, wheresoever it is opposed to the accusations of Satan, and the horrors and troubles of conscience, as a remedie against them, as *Rom* 8. 33.

Secondly it signifies declaring, and proving men righteous *in foro humano*, in the judgement and sight of men openly, and that by outward fruites of Faith, and externall workes of righteousness, and holinesse. When God enabling us, and moving us to doe such workes, and bring forth such fruites as are by his word continually pronounced, and proclaimed to be righteous, and holy workes and evidences of justification, doth thus declare, and prove us to be faithfull and righteous, hee is said to justify us before men. In this sense the word is used, *Iob* 13. 18. where *Iob* saith that if hee may

may plead before God the integrity of his life, he knoweth hee shall be justified: as afterward he did *cap. 3. 1.* and was thereby declared to be righteous, and so justified. And *Iam. 2. 21.* where it is ~~said~~ that *Abraham* was justified by workes, that is, declared to be a righteous man.

Thirdly it signifies judging, and declaring men to bee persons justified, and righteous in the universall judgement at the last day, when the *LORD Christ* shall by the evidence of their workes of love and charity, done to him in his members, declare them to bee his faithfull servants, and children of his Father, justified by the communion of his righteousness, and in him worthie of eternall life; and also adjudge them unto the inheritance of the kingdome of Glory. In this sense the word is used, *Rom. 5. 16. 18.* where it is called *δικαιωσις ζωης* Justification of life, and is opposed to the sentence of everlasting condemna-

tion. These are all the significations of the word (iustifie) recorded in the Scriptures ; And this great promiser here sheweth himselfe ignorant of them all : and therefore how little satisfaction he hath given to any , but such fooles as delight to fill themselves with huskes, let the learned iudge.

2 Part.

Socinianisme.

THAT *Iesus Christ* the naturall sonne of God, and supernaturall sonne of the Virgin *Marie*, ran a race of obedience with the Law, (as well Ceremoniall as Morall) and held out with every letter, iot and tittle of it, as farre as it any wayes concerned him, during the whole continuance of his life in the flesh ; no mans thoughts ever rose up to deny ; but those that denyed him the best of his being , (I meane his God-head) which of you can convince mee of sinne ? was his chaleage to the nation of the *Jewes*, whilst he was yet

yet on earth, *Iohn* 8. 46. And remains through all ages, as a challenge to the whole World. He that can cast the least aspersion of sinne upon *Christ*, shall shake the foundation of the peace and safety of the Church.

That this *Christ* offered himself as a Lamb, without spot in sacrifice upon the Crosse, to make an atonement for the World, and to purge the sinnes of it. I know no spirit at this day abroad in the world that denyes, but that which wrought in *Socinus* formerly, and still workes in those that are baptized into the same spirit of error with him.

I conceive it to bee a truth of greater authority amongst us, then to meet with contradiction from any, that *Iesus Christ* is the sole entire meritorious cause of every mans iustification, that is iustified by God; or that that righteousness or absolution from sinne, and condemnation which is given to every man in his iustification, is somewhat

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somewhat

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somewhat, yea a principall part of that great purchase, which *Christ* hath made for the world: even as *God* for *Christ*s sake freely forgave you. Forgivenesse of finnes, or iustification is from *God* for *Christ*s sake, hee is worthie to be gratified or honoured by *God*, with the iustification of those that beleeve in him.

4.

It's a truth which hath every mans iudgement concurrent with it, that Faith is the condition appointed by *God*, and required on mans part, to bring him into communion and fellowship of that iustification, and redemption which *Christ* hath purchased for the children of men, and that without beleeving no man can have part, or fellowship in that great and blessed businesse.

Christianisme.

In this second part he doth promise foure severall propositions, which hee conceives to bee out
of

of question, and undeniable. By the first proposition hee makes a faire shew in words, but his heart is farre removed, and his meaning is wicked, and so will appeare, if we observe how hee in another place afterwards explains himselfe. First though hee seemes to acknowledge *Christ* to bee God, yet he takes away the use of his being, God as well as man in the worke of our redemption. For if God by his supreme sovereigne power can dispense with the law of his iustice, and instead of *Christs* full satisfaction made for us to the law, and imputed to us, and made ours, can and doth accept our weake Faith for the perfect righteousness of the Law; what use is there of *Christs* being God in our nature? For all Orthodox Divines doe give this reason, why it was necessary that *Christ* should be God in our nature. *viz.* That his suffering and righteousness performed in our nature, might be of value to iustifie all the sonnes of men

men, who have communion of them, and to whom they are imputed. This communion and imputation while he denyeth, hee takes away the use of *Christs* being *GOD* in our nature.

Secondly, in affirming that *Christ* obeyed the whole Law in every letter, jot, and tittle, he doth mock, and delude his hearers, and readers; for he doth not hold, that he fulfilled the Law onely for us, but primarily for himselfe; his words imply so much, for he saith, he obeyed the Law, as far as concerned himselfe, while he continued in the flesh: and he doth hereafter roundly affirme, that *Christ* was bound to fulfill the Law for himselfe, which is in effect, a denying of his eternall God-head: for if he be *GOD*, infinite in glory, and excellency, his God-head must needes exempt the Manhood personally united to it from all bondage of the Law, and make it worthy of glory at *Gods* right hand, from the first assumption.

assumption of it. He continued in the flesh, and obeyed the Law, onely for us without all doubt, as the Prophet foretold, *Esa. 9. 6.* saying, *To us a Child is borne, and to us a Son is given.*

Thirdly, as he denies the satisfaction of *Christ* to be imputed to us, so he denies the imputation of our sinnes to *Christ*; and that verily closely, and cunningly, under colour of that challenge which *Christ* made to the Jewes, which of you can convince me of sinne? For our Saviour speakes of sinne committed by himselfe, and such aspersions none can lay upon him; But all our iniquities God laid upon him, and he bare all our sinnes, *Esa. 53. And was made sinne for us, 2 Cor. 5, 21.* and to cast this aspersions of all our sinnes on him, is a sure foundation of the peace, and safety of the Church.

In the second proposition, hee doth most notoriously equivocate, and play the Hypocrite; First in that he seemes to acknowledge the sacrifice

sacrifice of *Christ* to be an attonement, and satisfaction for the world, and a propitiatory sacrifice for the sinne of it. Secondly, in that he denyeth his Lord, and Master *Socinus*, and calles the Spirit which wrought in him a Spirit of error; whereas indeed he himselfe is lead by the same Spirit, and doth deny *Christ* to be the propitiatory sacrifice for our sinnes, as far as *Socinus* ever did: For in a propitiatory sacrifice, offered to purge sinne, and to make attonement, there were three necessary requisits: First, the thing offered, must be of his owne proper goods, for whom it was offered, so the Law required, and therefore *David* durst not offer for his sinne, that which was not his owne, Purchased with his money, 2. *Sam.* 24, 24. Secondly, the owner, whose expiatory sacrifice it was, did lay his hand upon the head of the Beast which was to be offered, and thereby in a type imposed all his sinnes and guilt upon it, so that

it,

it became ~~known~~ his sin, & ~~known~~ his guilt, *Levit* 5, 6. and *Exod*, 30.10. and did beare upon it all his sins, *Lev*. 16. 22. Thirdly, this sacrifice offered up by the Priest in that manner which GOD prescribed in the Law, GOD accepted as a propitiation for him, it was set on his skore, and covered his sinne, as the Hebrew words signifie, *Levit*, 1. 4. He who denies any one of these, overthrowes the sacrifice of attonement. Now this disseinbler doth with Socinus deny all these things in *Christs* offering of himselfe a sacrifice of attonement to purge sinne. First he denies the true reall Spirituall union betweene *Christ*, and the persons pardoned, and justified; by which *Christ*, and they are made one body, and hee is their head, and they his members; For if he, and the faithfull be one, then all his goods are theirs, and their debts are his, and his satisfaction, and righteousness is theirs, and is set on their skore, which he denyeth, and

and altogether opposeth, and so denyes their interest, and propriety in *Christ*, and their union with him, as his Master *Wotton* did, in expresse word: In his *Essayes of Justification*. Secondly, he also denieth that the sinnes of the faithfull, were layd on *Christ*, and imputed to him; and in this he chargeth *God*, with notorious injustice, who laid the punishments of all our sinnes on *Christ*, without the sinnes: For he saith, that *Christ* bare the punishment, though hee had no share in our sinnes by any imputation. Thirdly, he denyeth that the sacrifice of *Christ*s suffering, and obedience offered up by him, is imputed to us, set on our skore, and accepted for us. And thus in the doctrine of *Christ*s satisfaction, and attonement, he declares himselfe a true disciple of *Socinus*, lead by the same spirit of error, and of the same opinion, though in words he denyes it. And what he here seemes to grant, is no more but what all Socinians yeeld unto.

In the third proposition, viz. that *Christ* is the sole, and entire miraculous cause, of every mans justification, &c. Hee doth equivocate, and delude the simple, and while hee deceives them, hee is deceived himselfe, as the Apostle saith of wicked seducers, *2 Tim.* 3, 13. For if he doth understand his owne words, that *Christ* is the sole meritorious cause of every mans justification, that is justified by GOD, he must needs grant that *Christs* satisfaction, made to GODs justice, and his perfect righteousness, as it is meritorious, and of great value in it selfe; so it is appropriated, communicated, & imputed to him; that is, it is made actually meritorious for him, and makes him worthy to be counted righteous, and to be justified; for his words signify so much, though hee is in his purpose and meaning, as contrary, as darknesse is to light: for he meanes no more, but that *Christ* meritted for himselfe, that GOD should gratifie, and ho-

nour him with the justification of those that believe in him, so hee explains himselfe in the last words. It is certaine that a thing may be meritorious in it selfe, for the worth of it, but it cannot be meritorious to any particular person, till it be appropriated to him, and set on his skore. *Horton* his Master, (this point being proved to his face with undeniable arguments) was driven to disclaime the word (merit) denyed *Christ* meriting, for the faithfull, and rejected it as a thing not named in *Scripture*, in his *Essayes of Justification*. Besides this deceiving of himselfe, and misconceiving of his owne words, I find here much absurdity: First, in that he is wavering, and not settled in his iudgment, for in many places he holds faith to be the righteousnesse of a man justified; and here he calles absolution from sinne, and condemnation, the righteousnesse which is given to every man in his justification. I grant that in

a man justified, there is no righteousness inherent, but his cleanness from guilt of all sinnes, both of commission, and omission, and in this sense, *Calvin*, *Luther*, and others say that all the righteousness, in a man justified, is the remission of his sinnes, that is, his cleanness from the guilt of them, but this is not the righteousness which justifieth him, and which is communicated to him, to make him cleane, and to worke this cleanness from the guilt of his sin, that is, the righteousness inherent in *Christ*, which makes him cleane, and puts him in a state of righteousness before God: but this profound Doctor, with that stamp, and superscription of rational authority, which hee conceiveth to be set on him, hath not yet searched into the deep things of GOD.

Secondly, he is most absurd in imagining that *Christ* hath purchased favour, and honour, with GOD, that he might iustifie thee

that believe in him by Procuring, that faith in a proper sense should be accepted for righteousness. For *Christ* as he was God, & man, was infinitely of himselfe in favour, and honour with God, and humbled himselfe onely for us, and in our behalfe fulfilled the Law, not to purchase honour, and favour, to himselfe, nor to make himselfe worthy to be gratified, and honored by God, as hee affirmeth. Thus wee see his absurdities, and his deceiving of himselfe.

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The fourth proposition is, that faith in the judgement of every man, is the condition required by God, on mans part, to bring him into that communion of justification, and redemption, which *Christ* hath purchased &c. In which I finde delusion, and falsehood: First hee doth not meane a gift, grace, or Spirituall qualification, appointed by God, by which as by the hand of the soule stretched out, wee must lay hold on *Christ*.

Christ's satisfaction, and righteousness, for justification, and redemption; (though his words pretend so much) but hee meanes that faith is the condition of the new covenant, which man must on his part performe, in stead of all righteousness, which the Law requires; and so it is in the new covenant, the condition of life; as workes of the Law, and of righteousness, were the condition of the old covenant: This is the very heresie, and damned error of Socinus. Secondly, he doth here make the covenant of grace, a covenant of life, not freely, but upon a condition, performed on mans part, and so a covenant of workes, contrary to *Scripture, Rom. 11. 6.* Thirdly, hee erres grossly, in imagining faith not to be a free gift of grace, but a worke performed on mans part, as workes were required in the old covenant. Fourthly, hee falsely chargeth all honest, and godly men, to be of his judgment. I know that all Orthodox Divines,

abhorre and detest this opinion. Fifthly, hee affirms a manifest untruth, in saying, that without believing, none can have part in justification, and redemption; for no regenerate Infants, which die in their Infancy, do actually believe; and yet being by the Spirit of regeneration engrafted into Christ, they have communion of his righteousness and righteousness, are justified before GOD, and saved.

3. Part.

Socinianisme.

IT is evident from the Scriptures, that God in the act of every mans justification doth impute, or account righteousness to him, or rather somewhat for, or in stead of righteousness, by meanes of which imputed, the person justified passeth in account as a righteous man (though hee be not properly, or perfectly such) and is invested accordingly with those great privileges of a man perfectly righteous,

ous, deliverance from death and condemnation, and acceptance into favour with God. The reason of which imputation, or why God is pleased to use an expression of righteousness imputed, in or about the justification of a sinner, seemes to be this, the better to satisfie the naturall scruple of the weake, and feeble conscience of men, who can hardly conceive, or thinke of a justification or of being justified, especially by God, without a perfect legall righteousness. Now the purpose and counsell of God in the Gospell, being to justifie men without any such righteousness: the better to salve the feares of the conscience touching such a defect, and to prevent and stay all troublesome thoughtes, or quizes which might arise in the mindes of men, who when they heare of being justified, are still ready to aske within themselves, but where is the righteousness? conceiving a legall righteousness to be as necessary to justification,

cation, as *Isaac* conceived of a Lamb for a burnt offering, *Gen.* 22. He (God I mean) is graciously pleased so far to condescend to men in Scripture treatie, with them about the weighty businesse of justification, as in effect to grant and say to them, that though hee findes no proper or perfect righteousness in them, no such righteousness as passeth under the name of righteousness with them: yet if they truly beleeve in him as *Abraham* did; this beleeving shall be as good as a perfect compleat righteousness unto them, or that hee will impute righteousness to them upon their beleeving.

Christianisme.

THe first thing in this passage, to wit, God imputing righteousness to every man in his justification, is a thing evident by the Scriptures; and I willingly grant it. But I abhorre and detest as heresie, that which he adds out of his owne conceit, to wit, that God doth rather impute some-

somewhat in stead of righteousness, which cannot make a man properly or perfectly righteous. This is a blasphemous imagination, that God can iudge falsely, and account a thing for righteousness which is not, and esteeme a man righteous who is not properly righteous. Secondly, that which immediately followes is no lesse blasphemous, to wit, that a man may be invested by God, with the great priuiledges of a man perfectly righteous, namely deliuerance from sinne and condemnation, and acceptation, into fauour with God, though he be no such man. For hereby God is charged either with iniustice and iniquitie, or with error in his iudgement. Thirdly, his taking upon him to give a reason of Gods purpose, and counsell, is Luciferian pride and presumption. For who knoweth the minde of God, or hath beene of his counsell. *Rom. 11. 34.* Saint Paul who was taken up into the third hea-
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ven, could never finde out any such counsell of God, neither durst give a reason of Gods purpose and counsell, but onely the good pleasure of his owne will. Fourthly in the declaration of his reason I find many errors, and untruths, as first, that a mans conscience can hardly thinke of being justified by God, without a perfect legall righteousness. Every regenerate man and true believer can upon his owne knowledge, and experience give him the lye, and tell him that the weakest conscience of any, who hath true Faith, being taught by the Gospell, can very easily thinke and beleieve, that God justifies him by an Evangelicall righteousness, even *Christs* perfect fulfilling of the Law, which is farre more perfect then that legall righteousness, which the Law requires of every man in his owne person. This *Abraham* believed, and was fully perswaded of it, this *David* professes, and Saint *Paul* preached, and

I know no true Christian; who doth not both thinke and beleve it. If any man be found doubting of this, it is because the spirit of *Antichrist* and *Socinus* doth worke strongly in him. Secondly the thing which he imagineth, being so notoriously false there can be no reason given of it, but a reason as false as the thing it self. And indeed so it is here. For first hee assure, most falsely that Gods purpose in the Gospel, is to justifie men without any such righteousness, as the Law requires in every man, that is the perfect fulfilling of the Law. For though GOD doth not purpose to justifie men by their owne fulfilling of the Law, every one in his owne person yet by *Christ*s righteousness and his fulfilling of the Law in their stead, and by communicating and imputing that righteousness to them, he purposeth in the Gospel, and professeth that men shall bee and are by him justified, and this is in *Christ* such a righteousness as the Law

Law requires, for prooffe of this see *Rom.* 8. 4. and *Io.* 4. Secondly the fathers upon *GOD* his own false and wicked conceits, to wit First, that *GOD* goeth about to cure an infirmity in his people, which is not to be found in any of them, after they are called to beleeve in *Christ*, and to be his people; for then they bid their owne workes of the Law adieu, and do no more dreame of iustification by them. Secondly, that *GOD* for the cure of their weak consciences tells them in the Gospell, that if they beleeve in *Christ*, this beleeving shall bee as good as a perfect compleat righteousness: by this hee would make *GOD* a pure Socinian, one who takes the Crowne from *Christ*, and the righteousness from *GOD*, and man, and sets it on the head of mans Faith, which is the best beleeyers, and even in *Abraham* himselfe was mingled with much doubting, and many infirmities. In a word, though all Orthodox Divines doe

according

according to the Scriptures; acknowledge that upon a mans beleeving truly in *Christ*, *GOD* doth impute to him the perfect, and compleat righteousness of *Christ*, which is made his before he can truly apply it by Faith. Yet it can never enter into the heart of a true Christian; but his soule will abhorre to thinke, that any mans beleeving should bee to him as good, as perfect compleat righteousness, or that *GOD* should accept it in stead of perfect righteousness, and rather then the righteousness of *Christ* *GOD* and man, who is made unto us of *GOD* righteousness, *1 Cor. xii. 30.* and in whom we are found to have the righteousness of *GOD* by faith, *Philip. 3. 9.* To conclude this passage, let me adde this as a foule absurdity. For if hee speak by experience, that conscience leads men naturally to thinke that there can be no justification without righteousness, which is a perfect fulfilling of the Law. Which I confesse

confesse my conscience and my reason tell mee, and **GODS** word teacheth mee plainly: Then what is become of his conscience, who contrary to all truth and reason, and the common conscience of all men, will teach iustification, without any true righteousness at all either of *Christ*, or our owne, and will crowne mans weak Faith with the Crown of righteousness, which onely belongs to *Christ* and his perfect obedience.

4. Part.

Socinianisme.

SO that now the state and drift of the question is, not either first whether Faith without an object or as separated from *Christ*, bee imputed for righteousness; for such a Faith (doubtles) in the point of justification was never dreamt of by any man, that kept his own company: men may as well fancy a living man without a soule, or a wise man without his

wits.

wits, as a Faith without an object; much lesse was such a Faith conceived by any man, to bee imputed for righteousness. &c.

Christianisme.

IN the fourth part, or passage, he first propounds five foolish quæres, which he denieth to concerne the state of the question. Secondly, he propounds a sixt quære, and that in plaine, and precise termes hee affirmes. I will first particularly answer the 5. quæres: and after lay downe the rest at large, and addresse my selfe to the confutation of his discourse upon it.

And first, whereas he pronounceth him a mad man, who dreames of faith without *Christ* the object, or thinks that faith which believes not in *Christ*, should be imputed for righteousness: Here I must be bold to put him in mind; that thus he dreames in the next Chapter, where he boldly affirmes and by divers arguments labour.

eth, to prove that the Faith of *Abraham* which was imputed to him for righteousness, was not a beleeving in *Christ*, neither was *Christ* and his righteousness the object of it. And therefore by his owne confession and his owne wordes; hee doth there play the mad man, and keepes not his wits company, but his fancy runs wild, while he strives to prove that *Abrahams* Faith imputed to him for righteousness was not a beleeving in *Christ*.

The second Quære.

Neither is it any part of the intent of the question, to enquire, whether Faith bee the meritorious cause of a mans justification. For both they that affirme, and they that deny the imputation of Faith for righteousness; deny the meritoriouſnes of Faith every way: how ever it is true, that they that would seeme most to disclaime it, and cast it further from them.

them, doe yet in some of their most beloved tenets draw very neare unto it (as will afterwards appeare.)

Answer.

Here behold either grosse ignorance or wilfull lying against knowledge, and conscience. For all the learned know that Faith and beleeving are held by the Church of *Rome*, to be a principall part of mans righteousness, and workes which God imputes and accounts meritorious, of justification, and of eternall life *ex condigno*. Yea he himselfe in the passage next before hath plainly affirmed, that Faith to him that beleeveth as *Abraham* did, is as good as perfect and compleat righteousness; which if it be true, then Faith must needs be, (as perfect and compleat righteousness is) the meritorious cause of justification. And therefore that which he here saith is verified in
 E himsef,

himselfe, though he would seeme most to disclaime the merit of Faith, and to cast it furthest from him, yet in some of his most beloved tenets, hee drawes very neare to it, yea hee embraceth it with his heart in his whole discourse, the maine drift whereof is to exalt Faith into the place of *Christs* most meritorious righteousness, and to put the Crowne upon it. For what can be imagined more meritorious of justification, then that which God in a proper sense judgeth and counteth for righteousness, and for which he doth justifie men, and counts them righteous.

The third Quere.

Neither is it the question, whether faith be the formall cause of justification, that is, whether God doth justifie a man with his faith, as a Painter makes a wall white with whiteness, or as a Master makes his Scholler learned

ned with knowledge, or learning conveyed into him; for both parties make the forme of justification to be somewhat really different from Faith (which is the genuine tenet of *Arminius*.)

Answer.

THis quere is very ridiculous, for to imagine a quality or act in man, to be the formall cause of justification which is Gods act, is the fancy of a distempered braine, and the conceit of a mad man. His exposition of his quere shews his want of Logieall skill. For the whitenesse wherewith the Painter makes a wall white, is a forme introduced into the wall, it is not the formall cause of his action of painting; and so learning produced in a scholler, is *formaliter*, the forme of a Scholler as hee is made learned, not the formall cause, of his masters teaching, surely his expounding of his quere, by such dissonant similitudes,

sheweth that hee had need of a Master to teach him some better knowledg, and learning, and to set on him some better stamp, and superscription, of rationall authority. His phrase (of learning conveyed) is somewhat improper, for learning is not conveyed, into a Scholer, but produced, and begotten, in him. Let him not therefore condemne tropes of speech, seeing he himselfe can, and doth often speak tropically, and improperly.

But to come home to his quarre. If by justification hee meanes imputative justification, in which God justifies a man, by imputing righteousnesse to him; and man is justified by believing that God counts him righteous in *Christ*; then wee deny not that faith in some respect, is the formall cause of justification: For in this justification taken passively, as it is mans receiving by faith, that which God imputes to him; that is, as it is a mans believing, that
 God

God reckons him among the righteous, and counts him to be in the state of a justified person; for his actuall faith, and believing, is the forme of his justification: But take Justification, according to his owne opinion, for Gods imputing faith in a proper sense, for righteousness; Then is faith, that somewhat, by which a man stands in the state of a person Justified before God, even his formall righteousness, or that at least, which is in stead of formall righteousness. Thus he is every way taken, and entangled in his owne words. Lastly, what that is, which hee saith is the genuine tenet of *Arminius*; hee doth not expresse whether it be, that faith is really different, or not different, from the forme of Justification; for his words are included in a parenthesis, which might very well be left out: onely this I know, that *Arminius* professeth this to be his genuine tenet; That faith is imputed to the beleever, for righteousness.

nes. *sensu proprio, non metonymico*, in a proper sense, without a trope, In *Epist. ad Hippolytum de Celibatu*, If elsewhere hee alters his tenet, and writes otherwise; It is but the common disease, the vertigo, and giddinesse of the Socinian faction, to doe as here their fellow disciple doth in this his hovering, and wavering discourse; that is, to say, and gaine say; affirm, and deny, the same things, through the inconstancy of their windy braines, and mindes unsettled.

The 4 Quere.

NOr yet doth the question make any quare at all; whether *Christ* be the sole meritorious cause of justification of a sinner, for both they that goe on the right hand of the question, and they that goe on the left hand, are knit together in the same mind, and iudgment concerning this.

Answer.

Answer.

VWhoever denyeth such a Spirituall union, & communion between *Christ*, and the penitent, and believing sinner justified, as doth make *Christs* righteousness, and satisfaction to become his ransom, and righteousness, and to be imputed by God to him, and to make him accepted by God, as one cleane from the guilt of sinne, and righteous in his sight, This man denyeth *Christ* to be the meritorious cause, of the Justification of a sinner: For till *Christ* with his satisfaction, be communicated, and appropriated to the faithfull, yea, till his righteousness be so made theirs, and set on their skore, that they have a right, and interest in it: *Christ* is no more meritorious of Justification to them, then hee is to Infidels, and reprobates: for it is as impossible for *Christ* to be actually meritorious of Justification to any man

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who

who hath not an interest in him, as for one mans money to ransom another, who is a captive, upon whose skore it was never set, nor so much interest therein given to him, that it is paid for him and accounted for his ransome.

Quere.

Neither doth the question as it is here propounded, intend any dispute at all, whether the active obedience of *Christ*, falling in with the passive, and considered in conjunction with it, be that whereby *Christ* merited the Justification of sinners, or that which God hath a principall respect, and recourse unto, in the Justification of sinners, for this also is acknowledged on both sides (at least by the greater partie of both).

Answer.

But while he denies Gods communicating, and imputing

ing *Christ*'s whole obedience, hee denies the merit of them in our Justification; and when hee affirms, that faith, and not *Christ*'s righteousness, is the thing imputed for righteousness, to justification, he denies *Christ*'s obedience active, and passive, to be that which God hath a principall respect, and recourse unto in the justification of sinners; and therefore here he contradicts himselfe, and saith truly, that all sides hold the merit of *Christ*'s whole obedience, when in his Doctrine he utterly overthrowes it.

The 6. Quere, which he alloweth, and affirmeth.

But lastly the question in plaine termes is this, whether the faith of him that truly beleeveth in *Christ*, or whether the righteousness of *Christ* himselfe, that is that obedience that *Christ* performed to the morall Law (consisting of all those severall and particular acts

acts of righteousness, wherein he obeyed in the letter and propriety of it } bee that which God imputes to a beleever, for righteousness in his justification, so that he that beleeves is not righteous onely by account, or by Gods gracious reputed and accepting of him for such; but is rigidly, literally, and peremptorily righteous, constituted and made as perfectly and compleatly, and legally righteous as *Christ* himselfe, no difference at all betweene them, *quoad veritatem*, but onely *quoad modum*; the justified every whit as righteous as the iustifier, both righteous with the selfesame individuall righteousness, onely this difference betweene one and the other; the justified weares it as put upon him by another by imputation; the iustifier weares it as put upon him by himselfe, or by inherency. That the *Scriptures* no where countenance any such imputation of the righteousness of *Christ*, I trust (the spirit of truth

truth directing and assisting) to
make manifest in the sequels of
this discourse, and to give good
measure of truth to the Reader,
heaped up by testimonies from
the Scripture, pressed downe by
the weight of many arguments, &
demonstrations running over, with
the cleare approbation of many
Authors learned and sound; and e-
very way greater then exception.

Adulea fidem promissa levans.

Answer. I ed or bev
dignoud, zolod enip, ell brad evad

TO this question laid downe in
plaine and precise termes, I an-
swer. First that to move this que-
stion, except with purpose to dis-
cover and oppose *Sacinus*, and his
followers who affirme it, and stand
for imputation of faith in a pro-
per sense; for righteousness is not
to be tolerated among true Chri-
stians: but to dispute for that
damned error, which takes the
Crowne from the all-sufficient
righteous-

righteousnes of *Christ*, and sets on the head of mans weake faith, is most hereticall impudency (as in my whole answer I shall prove abundantly. Secondly his absurd expounding of Justification by *Christ's* righteousness imputed; and how in this question the righteousness of *Christ*, and the iustifying of men by it, are to be understood; is a notable point either of calumny in slandering our doctrine, and reporting it corruptly, or of subtilty, that when his opinion is proved to be blasphemous, hee may have some starting holes, through which hee may shift away, and make an escape, pleading that hee mistooke our Doctrine of being righteous by *Christ's* righteousness imputed; and ignorantly did oppose it.

First no man standing for the imputation of *Christ's* righteousness, doth affirme that every particular act of *Christ* which hee performed, was necessary to make up a perfect and sufficient righteousness:

Des: but that his righteousness
contains in it all his acts of obedi-
ence, none denyeth. For suppose
our Saviour by reason of impris-
onment, or some other restraint
and impediment, had bene hin-
dered from doing divers of these
workes of mercy, charity and pie-
ty, which hee did performe being
at liberty, this had not diminished
his righteousness, so long as he had
a ready will to doe good upon all
occasions, and did good workes
when liberty and opportunity ser-
ved. Secondly none of our Dis-
vines doe thinke or write, that
Christ's righteousness imputed, and
communicated to beleivers, doth
make them rigidly, literally, and
peremptorily righteous, constitu-
ted and made us perfectly com-
pletely and legally righteous, as
Christ himselfe, for though they
are justified by the Communion of
Christ's satisfaction, and have so
much interest in it, as to make
them truly righteous, yet they
have it not as *Christ* hath it per-
formed

formed legally by himselfe in his owne person ; neither have they power to give the Spirit, where- by they may communicate it to others to justifie them, & to make them righteous. The Wife is endowed with her Husbands honours and riches, and made honourable and rich ; but she is not endowed with her Husbands Lordship and dominion over them, so far that she may give them away at her pleasure : but onely possesseth them in him and with him, for her owne use. And so it is betweene *Christ* and the faithfull, he is righteous rigidly and legally, according to the letter of the Law; They are righteous Evangelically by the Communion of his righteousness, that is, originally righteous, as the head in a naturall body is sensitive, and hath sense and motion in it as the root and fountaine : They are righteous by Communion from him, and possesse his righteousness as all the rest of the members, in a living body
possesse

possesse life by derivation from the heart, not in the same degree as the heart doth, to communicate it to others; but every one so far as to be a living member. Therefore all that hee here saith is but subtilty, calumny, and falsehood, neither *Scriptures* nor any sound and learned Authors will minister arguments, or demonstrations to him to prove any thing contrary to our Doctrine, concerning the imputation of *Christs* righteousness for iustification. The more he strives to wrest and abuse testimonies of *Scripture*, and learned Authors, the more evident demonstrations will he give of his wickednesse, and wilfull contending against Gods sacred truth.

Socinianisme.

Give me leave here to mention that by the way, which prevents many mistakes (yea and offences too) in reading the writings of many later Divines (especially

cially of other Churches) touching this point of Justification. If we take the phrased of imputing *Christs* righteousness improperly, and out of the usuall and formall signification of it (as *Luther* and *Calvin*, and other Divines of the reformed Churches sometimes doe in their writings) viz. For the giving out and bestowing (as it were) the righteousness of *Christ* in the returne of it, that is, in the priviledges, blessings and benefits, that are procured and purchased by it for men : So a beleever may be said to be justified by the righteousness of *Christ* imputed. But then the meaning can be no more but this. A beleever is justified by the imputation of *Christs* righteousness. That is, God justifies a beleever for *Christs* righteousness sake, and not for any righteousness of his owne. Such an imputation of the righteousness of *Christ* as this is, is no wayes denyed or once questioned. And thus such passages as those in
Calvin

Calvin, God freely justifies us by imputing the obedience of *Christ* unto us, *Instit.* 1. 6. 3. 11, and againe a man is not righteous in himselfe, but because the righteousness of *Christ* is communicated, or imparted to him by imputation, these and such like expressions in this Author, are to be interpreted by such passages as these (which are frequent in the same Author) *Christ* by his obedience, procured and merited for us, grace and favour with God the Father, and againe *Instit.* 1. 2. 17. and againe, 1. 3. 6. 11. 12. *Christ* by his obedience procured, or purchased righteousness for us. And againe, in *Gal.* 3. 6. All such expressions as these import the same thing, that wee are justified by the grace of God, that *Christ* is our righteousness; and that righteousness was procured for us by the death, and resurrection of *Christ*. By all which passages and many more of like importment, that might be produced

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duced out of the same Author, its fully evident, that where he mentions any imputation of the righteousness of *Christ* in justification, the meaning is onely this, that the righteousness of *Christ* is onely the meritorious cause of our justification; and hee hath procured and purchased this for us at Gods hand; that upon our believing we should be accounted righteous by him; or (which is but the same) that our faith should be imputed for righteousness to us. To which purpose hee speaks more significantly, and expressly in the place last mentioned, *Gal.* 3. 6. men not having righteousness lodged in them, they obtaine it by imputation, which imputation he thus explicates and interprets. Because God doth impute or account their faith unto them, for righteousness. Divers like passages might be drawne together out of other Authors, which must be seasoned with the same salt of interpretation, to be made savorie and

and meet for spirituall nourishment. In the Homilies of our Church, there are severall passages that mention the imputation of *Christ*: righteousness in justification, for the genuine sense whereof if wee consult with the 11. article of Religion (which is concerning justification) and is framed with all possible exactnes this way (that so few words are capable of) that will lead us directly to the same interpretation of them. Wee are accounted righteous before God, (saith our Article) onely for the merit of our LORD, and Saviour *Iesus Christ* by faith, and not for our owne workes or deservings. Where its to be observed, that we are not said to bee constituted, or made righteous before GOD in justification, but onely that we are accounted or reputed such. 2. Its not said that wee are accounted righteous with the righteousness, nor yet with the merit of *Christ*, but onely wee are accounted righ-

teous before GOD, onely for the merit of our LORD *Christ* by faith. The merit of *Christ* or of his righteousness, hath so farre prevailed with GOD on our behalfe, that by our faith we shall bee accounted righteous before him; which is in effect the same truth wee maintaine. viz. that GOD for *Christs* sake, or for *Christs* merits sake doth impute our faith for righteousness unto us. And thus *Musculus* expresseth himselfe roundly. Faith is accounted for righteousness for *Christs* sake; And againe *Loc. com. de iustifica.* This faith ought to be esteemed of us, as that which GOD purposeth for *Christs* sake, to impute for righteousness to those that beleeve in him! So *Luther* also *ad Gal. 3. 6.* GOD for *Christs* sake accounts this imperfect faith for perfect righteousness. And *Chamier* calls remission of sinnes, the righteousness which is imputed to us. Therefore wheresoever, whether in the Homilies of our Church, or in o-
ther

ther Authors we meet with any such expressions of the righteousness of *Christ* imputed in justification; wee must not understand this righteousness of *Christ* in the letter, propriety, and formality of it, but in the Spirit, or merit of it to be imputed. And this manner of speech to put the name of a thing in the propriety of it, instead of the value, worth, benefit, and returne of it, is both usuall, and familiar in ordinary passage, of discourse amongst us, and very frequent in the *Scriptures*; when we say, a Merchant grew rich by such, or such a commodity, our meaning is, that hee grew rich by the gaine, or returne of it, hee may be made rich by the commodity, and yet have never a whit of it with him; so when we say, such a man grew rich by his place or office, our meaning is, that he grew rich by such gaine, or profit, as his office afforded him; we do not meane that the place it selfe, or office, were his riches; so it may

be said, that wee are justified by the righteousness of *Christ*, and yet not have the righteousness it selfe upon us by imputation, or otherwise, but onely a righteousness procured, and purchased by it, really, and essentially, differing from it, viz. remission of sinnes, as will appeare in due time: Thus in the *Scriptures* themselves there is no figure, or forme of speech more frequent, then to name the thing it selfe in the propriety of it in the stead of the fruite of it good or bad, benefit or losse, vantage or disadvantage, merit, or demerit of it. Thus *Iob* 33. 26. *GOD* is said to render unto man his righteousness, the fruit and benefit of his righteousness in the favour of *GOD*, and manifestation of it in his deliverance, and restoration; the righteousness it selfe in the propriety of it, cannot be rendered unto him: So *Ephes.* 6. 8. Whatsoever good thing, any man doth, the same hee shall receive of the *LORD*: hee shall receive benefit

fit, and consideration from God for it, so *Revs.* 14. 12. and 13. 10. here is the patience and faith of the Saints, that is, the benefit, and unspeakable reward of the faith, and patience of the Saints to bee scene; when the Beast, and all that worship him shall bee tormented in fire, and brimstone for evermore, and those that have constantly suffered for not worshipping him, shall be delivered from drinking of that bitter cup: so *Psal.* 128. 2. Thou shalt eate the labour of thy hands, that is, the fruite of thy labour. So on the other hand *Heb.* 9. 28. To those that looke for him, hee shall appeare the second time without sin; without the guilt or punishment of sinne charged upon him, *Gen.* 19. 15. Least thou be destroyed in the iniquitie of the citie: that is, in that judgement which fell upon them by meanes of their iniquity: In such a construction of speech, as the holy Ghost himselfe useth in these, and such passages in Scrip-

ture, the righteousness of *Christ* may be said to be the righteousness by which we are justified, or which is imputed unto us in justification.

Christianisme.

THis fifth part, or passage, is nothing else, but first the propounding of a new, and, strange imputation of *Christs* righteousness contrary to sense and reason, & to the common signification of the phrase of imputing righteousness, or counting a thing for righteousness. Secondly, a wresting, and abusing, of some speeches of *Scripture*, and learned writers, that hee may father on them, an opinion, which they abhorred, and in expresse words, disclaimed, and confuted.

First, hee saith, that the phrase of imputing *Christs* righteousness, is by *Luther*, *Calvin*, and other Divines, taken improperly, and out of the usuall, and formall signifi-

nification, for the giving, and bestowing of the returne, that is, the priviledges, blessings, and benefits, which are purchased by *Christs* righteousness, for men; and the meaning can be no more but this; that God justifies a believer, for *Christs* righteousness sake, and not for any righteousness of his owne. To this I answer, First, that this signification of the phrase, is so unproper, unusual, & deformed, that it is never found in all the *Scriptures*, nor any approved Author (as hereafter I shall make manifest) onely Socinus, & they of his faction are coiners, and forgers, of such strange barbarismes. Secondly, it is so contrary to common sense, and reason, that if any man should say, the Sun, the ayre, or other Elements are imputed to us by God, because God hath given us the benefit of them; every man would laugh at such a barbarisme; even the most simple would discern it to be ridiculous, If Master *Goodwin*, or any of his disci-

disciples, coming into some country house for shelter from some cruel tempest, which overtook him as hee travelled on his journey, should for the benefit which hee received under the mans rooffe, presently chaleng, that the house is imputed to him, and is to be counted his, and set on his skore, it is a thousand to one, that the owner of the house, would take him for a mad man, and put a fooles feather in his cap, or cast him out of the doores, by the head and shoulders, for a sawcy companion: hee had not best therefore use such speeches, nor write such phrases with his pen, for if they once proceed out of his mouth, and come to other mens eares, hee will thereby purchase to himsef much scorne and derision. But let us proceed to examine the instances, by which hee goeth about to proue this strange signification, of the word imputing righteousness, wherein righteousness is put for the fruit of it by a metonymie of the cause for the effect; im-

imputing is put for bestowing by a new *Socinian* trope, and Gods bestowing, for mans receiving, by a monstrous metonymie, of one opposit for another: I wonder here by the way, how this man (who disclaimes in the next Chapter, the *Apostles* using of tropes and figures in the waighy Doctrine of justification, and calles it a monster of speech to use two tropes in one phrase) dares here make in this one phrase, so many tropes, and monstrous figures.

The first instance, which hee brings to prove that *Calvin* did use the phrase in this signification is this; God freely justifies us, by imputing *Christs* obedience to us: and againe, a man is not righteous in himselfe; but because the righteousness of *Christ* is communicated, and imparted to him by imputation. I might here blame his false quotations, to wit, *Instit.* 1. c. 3. 1. 11. and 1. 2. 17. and 1. 3. 14. 17. In which places no such wordes are to be found; but I wil-

willingly embrace these words as *Calvins*, for they are most cleare, and manifest to prove that *GOD* not onely give us the returne or benefits of *Christ's* righteousness, but also doth by imputation communicate, and impart to us the righteousness it selfe: so that if this man had studied all his dayes, to contradict his owne opinion, and to confute his forged signification, hee could not have found more full, plaine, and perspicuous words then these of *Calvin*; for if a man bee not righteous in himselfe, then is hee not righteous by faith in a proper sense, for his faith in a proper sense, is in himselfe. But let us not bee too hastie to insult over his folly; it may bee his impudency will catch at some other words of *Calvin*, which do not so expressly contradict him, but are more obscure, and then hee will wrest, and abuse to expound *Calvins* plaine words in a contradictory sense. It is even so indeed, for hee cites in the next place, some
more

more generall and obscure speeches of *Calvin*, to expound his plaine words, and to make them contradictory to themselves. I have heard absurd fellowes derided for going about to shew *obscurum per obscurius*, that is, to make men see dark things through greater darkness, and for running (as the proverb is) out of *GODS* blessing, into the warme sun: But that any should goe about, to make others see the sun, when it shineth in full strength, by the dimme light of a candle, and to perswade them that the sun is the moone; this is madness, & deserveth that the Lunatike, & Melancholike person so doing should be sent to the Island of *Hel-lebore*, there to inhabit till hee recover his wits. And doth not he so who seekes to make *Calvins* plaine words, to contradict themselves by citing words, wherein he speaks neither so plainly, nor so fully as in them. But let us see those other speeches of *Calvin*, which hee brings for this purpose:

purpose : one is, that *Christ* by his obedience hath merited, and procured for us favour with God his Father. These words doe not prove that the imputing of *Christs* obedience, and righteousness signifies the bestowing of the benefit of it on us, that is Gods favour : but shew clearly the contrary to that which he intends, namely that *Christs* obedience is made ours, and imputed to us, because it procures to us the favour of God, which we cannot enjoy, nor appeare gracious in his sight, unless we be clothed, with *Christs* rich robe of righteousness, and washed cleane from the guile of sinne, by his satisfaction imputed to us. Another is, *Christ* by his obedience hath purchased righteousness for us ; the true and plaine sense of which wordes, is no more but this, that *Christ* by his obedience hath fulfilled the Law of God for us, and we by that obedience are constituted & made righteous, as the *Apostle* expresse-

ly affirms, *Rom 5. 19*. Another is that, when we are said to be justified by the grace of GOD, and that righteousness was procured by the death, and resurrection of *Christ*: these expressions import the same thing with those, that *Christ* is our righteousness, that is by union with him and communion of his righteousness, which he purchased by his death and resurrection, and which GOD graciously gives to us, wee are justified. Another is, men having not any righteousness in themselves, they obtaine it by imputation, that is, neither a mans owne workes, nor faith taken in a proper sense, for a gift grace or worke in him, can be his righteousness, but onely that which is obtained by imputation, to wit, *Christ*s righteousness apprehended by faith, which when true beleivers have laid hold on, then GOD doth account them righteous, and in this improper sense GOD is said to impute faith for righteousness. Thus
every

every speech of *Calvin* which he brings against *Calvin* himselfe, is like a stone cast against a brasen wall, and rebounds against the caster, and dasheth out the braines of his hereticall opinion. And therefore it was his safest course, onely to tell us of more such passages, but not to recite any more out of *Calvin*, or other Authors. For being seasoned with the salt of their owne interpretation, they will prove gravell in his mouth, choake him, (and if it be possible) put him to shame and silence.

From *Calvin* hee comes home to the Homilies allowed in our Church, and they by his owne confession teach, that we are justified by the imputation of *Christ's* righteousness. But to prove that by the righteousness of *Christ*, they mean faith taken in a proper sense, that is, as it is the gift of faith in us, and the operation of it in us, even our beleeving: hee brings the words of the 11. Article of Religion allowed in our Church

Church by Law. viz. we are accounted righteous before God onely for the merit of our LORD and Saviour *Jesus Christ* by faith, not for our owne workes or desert; where note, that whereas the Articles send us to the Homilies, as being very profitable, & plaine expositions of them; hee on the contrary sets the cart before the horses to draw them after it. Hee brings the text to expound the commentary or plaine exposition of it. But hee gets no advantage by doing so, for the words of the Article are very exact indeed, and make much for us against his opinion, they shew that the merit of *Christ* apprehended by faith, is that for which wee are accounted righteous before God, and that faith is not our righteousness, for then wee should bee accounted righteous for a grace in our selves, and for a worke of our owne, performed by us, even our owne beleeving. Oh but the Article doth not say that wee are constituted,

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and made, but onely accounted righteous : True indeed, the Article doth not speak of fundamentall justification mentioned, *Rom. 5. 19*, but of imputative justification, of which the *Apostle* speakes, *Rom. 4. 3*. which necessarily presupposeth the other : For God whose judgement is according to truth, cannot judge, and count us righteous, till hee hath communicated *Christs* righteousness to us, and by it, constituted, and made us righteous; which when we by faith, receive, and apply by the assistance of his Spirit, which dwells in us, and makes us one Spirituall, and mysticall body, with *Christ*; then God accounts us righteous, and by our faith, and believing, we obtene, as *Abraham* did, this testimony from God, that we are righteous, as *Iustine Martyr* saith in the words cited in the next Chapter.

From the Article, and Homilies, hee proceedes to *Musculus*, *Luther*, and *Chamier*, who, though

in their Doctrine they are opposit
to his opinion, as heaven is to
earth, yet hee snatcheth here, and
there, some improper speeches
out of their writings, which hee
wresteth to his purpose; though
they doe most plainly expound
their owne meaning to bee con-
trary to his mind. The words of
Musculus are these, Faith is ac-
counted, for righteousness for
Christ's sake; That is, faith is ac-
counted for righteousness, and the
true believer is counted a righte-
ous man: not *sensu proprio, nec per se,*
sed propter Christum. That is, by
reason of *Christ*, and his righte-
ousnesse, whom the believer ap-
prehendeth, and by faith posses-
seth his righteousness; and againe,
this faith ought to be esteemed of
us, as that which God purposeth
for *Christ's* sake to impute for righte-
ousnesse, to those that believe in
him, in which words *Musculus*
following the phrase of the *Apostle*,
intends no more but this, that
wee are not to seeke righteousness

by our owne workes, but by faith in *Christ*. For if wee can obtaine grace to believe in him, and to lay hold on his righteousness; wee are for *Christ* and his righteousness sake, upon our believing counted righteous before God, because by our communion which wee have with *Christ* by the Spirit dwelling in us, and enabling us to believe, The righteousness of the Law is fulfilled in us imputatively, by the righteousness of another, even of *Christ*, which is also ours, for we are flesh of his flesh, that is. one with him; these are *Musculus* his owne words, in which, hee roundly expresseth himselfe in *Rom.* 8. 4. and *10.* 3. 4: *Luthers* words, at which hee catcheth in vaine, are to the same purpose, in *Gal.* 3. 6. God for *Christ*s sake, accounts this imperfect faith, for perfect righteousness. Here *Luther* doth not charge God with error, or iniquity in judgement, by judgeing, and accounting, that for perfect righteousness, which is imperfect

imperfect; for his speech is tropicall imitating the phrase of the *Apostle*; by imperfect faith hee meanes a true believer, by a weak faith, laying hold on *Christs* righteousness, and by perfect righteousness a man set in a state of perfect righteousness by communion with *Christ*; and this is the sense of the words, that if a true believer doth lay hold on *Christ* by faith, which in the best of us, is but weake, and imperfect; yet God accounts him perfectly righteous, with the righteousness of *Christ*, which is most perfect, and compleat. Thus *Luther* expounds himselfe, 1 *Tom.* pag 32. *Editionis Ienensis*: *Christ* (saith hee) is in us by faith, yea, one with us, but *Christ* is righteousness, and a fulfiller of all Gods commandments, therefore wee also doe by him fulfill all Gods commandments, when hee is by faith made ours: And 2 *Tom.* pag. 515. Faith puts us upon *Christs* workes of righteousness, without our

owne workes, and translates us out of the exile of our sinnes into the Kingdome of his righteousness. And *Tow. 1. pag 106.* By faith, our sinnes are made no more our owne, but *Christs*, upon whom **GOD** hath laid the iniquities of us all: and againe, all *Christs* righteousness is made ours, for he layeth his hand on us: If a man had the tongue of men and Angels, hee could not speake more fully for the communion, and imputation of *Christs* righteousness to believers, for justification, and of their sinnes to *Christ* for remission: then *Luther* doth in these, and divers other places, as I shall more fully shew in the second Chapter. As for *Chamiers* words, who calles remission of sinnes, the righteousness which is imputed to us; they shew that faith is not that imputed righteousness, for faith, or believing, is our act; remission is **GODS** act; who can forgive sinnes but **GOD**? But indeed, the meaning of *Chamier* is the same with *Calvin*, to wit,

wit, that our cleannesse from the guilt of sinne, which is Passive, remission, or justification, is that which GOD lookes upon in us, when hee counts us righteous in *Christ*, as I have before shewed: wherefore I conclude with the contradictory of his conclusion (which hee inferres upon the speeches of our Homilies, and of other learned Authors) to weete thus; That wheresoever we find in the *Scriptures*, or any Authors of sound learning; this phrase of faith, or believing, imputed for righteousness, we must not understand faith in a proper sense, but the righteousness of *Christ*, even his fulfilling of the Law for us, which together with the power, and merit of it, so far as every believer hath need, is communicated to him, and imputed to him for justification: For as a Merchant cannot be, said to be enriched by the gaine of a commodity, which never was his owne, and in which hee never had any interest, or

propriety, nor any man by an office which was never his owne, nor by him executed: So none can have the merit, and benefit of *Christs* righteousness, nor be said to bee thereby justified, neither can any such thing be imputed to them, except they have a propriety in it, and communion of it. Thus his instances, and similitudes, are turned against himselfe, to the confusion of his hereticall opinion. But that his sinne may appeare out of measure sinfull, hee doth not content himselfe, with his abusing, wresting, and perverting of the godly sayings of other Authors, and using similitudes which are most contrary to his purpose; but hee also layeth profane hands, on the holy *Scriptures*. That excellent saying, *Iob* 33, 26. which Master *Perkins* learnedly expounds to be meant of *Christs* righteousness, which when men humbly seeke to GOD, by repentance, and faithfull prayers, GOD renders unto them by renewing the ir

their sense and assurance of their communion with *Christ* in his whole satisfaction. This Doctor novice most Popishly applies to a mans owne righteousnesse, and saith, that Gods rendring to a man his righteousness is giving him the benefit of it, not the righteousness it selfe: And yet if wee should grant what hee perversely seekes, it will availe him nothing; for as the fruite, and benefit, which God renders to a man, is not the fruit of a righteousness, in which he hath no propriety, or interest, but is his righteousness, so the fruite, and benefit, which we receive of *Christ*s righteousness, GOD renders to us when that righteousness is become ours in the propriety of it: That place *Ephes. 6. 8.* whatsoever good a man doth the same hee shall receive of the LORD: it is for us, and against himselfe, for as the good which a man receives from GOD for well doing, is the good fruite of his owne well doing,

so is the fruit, and benefit which we receive in our justification; the fruit of *Christ's* righteousness made ours, and imputed to us: Those speeches *Revel. 13. 10.* and *15. 10.* here is the faith and patience of the Saints, &c. are not to be understood of the fruit, and reward of their patience (as the circumstances shew, which are killing, and slaying, and leading into captivity) but of the patience, and faith themselves, that in such times they are seene, tri'd, and proved, and *GOD* at such times gives them patience, and faith, by threatening, and foretelling the final destruction of their enemies; as learned *Brightman* truly expounds the wordes. Besides if patience and faith were here used to signifie the fruit, and benefit of patience and faith: yet he cannot say it is the fruit of any patience, or faith, but of the Saints themselves who receive the benefit. Likewise if wee grant, that in the other places *Psal. 128. 2.* Labour

bour signifies the fruit of labour, and *Heb. 9. 28.* Sin signifies the punishment of sinne, and *Gen. 19. 15.* iniquitie signifies the judgement of God on *Sodom* for iniquitie, by a trope or Metonymie of the cause for the effect. This proves that faith which is the hand, or instrument of the soule, receiving *Christ* with his righteousness, may by the same trope be used to signify that state of righteousness, which we receive by it as by an hand or instrument. Thus while he runs against the invincible rocke of the holy *Scriptures*, and seekes to turne them like a rowling stone against a barke, they rowle and rebound back, and tumbling upon him grind him to powder. For if hee had ten thousand instances of *Scripture*, wherein the fruits and benefit which men receive, are signified by the names of the things which are the causes, and meanes of them: yet still it will appeare that the fruite is not received

ceived except men have first an interest, and propriety in the causes and meanes of it. And thus you see his fift part, or passage proved to bee a rotten heap of stinking lyes, absurdities and grosse errors.

Socinianisme.

VV Herefore to draw towards the close of this first Chapter, and withall to give a little more light, that it may bee scene to the bottome cleerely, both what wee affirme, and what we deny in the question propounded: First when we affirme the faith of him that beleeveth to be imputed for righteousness; The meaning is not either, 1^o. That it should be imputed in respect of any thing it hath from a man himselfe, or as it is a mans owne act, nor yet in respect of any thing it hath from God himselfe, or from the spirit of God producing, & raising of it in the soule (though it

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2.

it be true, it requires the lighting
downe of the mighty arme of
God, upon the soule to raise it.
Neither 3^o is it imputed for
righteousnes in respect of the ob-
ject, or as, or because it layeth
hold upon *Christ*, or his righte-
ousnes (though it be also true that
that faith that is imputed for righte-
ousnes must of necessity lay hold
upon *Christ*; and no other faith is
cable of this imputation besides)
because if faith should justifie or
be imputed as it layes hold upon
Christ, it should justifie out of the
inherent dignity & worth of it and
by vertue of that which is naturall
and intrinsecall to it, there being
nothing that canbe conceived more
naturall, and essentiall to faith, then
to lay hold upon *Christ*: this is the
very life, and soul of it, and that
which gives it its specificall being,
and subsistence. Therefore to make
the object of faith, (as such) the
precise, and formall ground of its
imputation, is to make hast into the
midst of *Samaria*, whilest men are
confi-

confident, they are trawailing towards *Derban*. Its the giving of the right hand of fellowship, to the Romish justification, which makes faith the meritorious cause of it (in part.)

But lastly, when with the *Scriptures* we affirme that faith is imputed for righteousness; our meaning is simply, and plainly this, that as *GOD* in the first covenant of workes required an absolute, and through obedience to the whole Law, with continuance in all things, for every mans justification, which perfect obedience had it beene performed, had beene a perfect righteousness to the performer, and so would have justified him:

So now in the new covenant of grace, *GOD* requires nothing of any man for his justification, but onely faith in his Sonne, which faith, shal be as available, & effect-uall to him for his justification, as a perfect righteousness should have beene under the first covenant:
this

this is that which is meant when faith is said to bee imputed for righteoulnes, which is nothing but that which is taught generally by Divines, both ancient and moderne. *Sic decretum dicitur a Deo ut cessante lege solam fidem gratia Dei posceret ad salutem. Ambrosius.* In *Rom. 4.* that is, that the *Apostle* saying, that to him that beleeueth his faith is imputed for righteoulnes, affirmeth that God hath decreed that the Law ceasing, the grace of God will require of men onely faith for salvation: and again upon Chap. 9. of the same Epistle, *Sola fides posita est ad salutem*, onely Faith is appointed to salvation. *Calvin* writing upon *Rom. 10. 8.* hath wordes of the same importance, and somewhat more cleare, and full, *ex hac distinctione nota colligimus, sicut lex opera exigit, Evangelium nihil aliud postulat, nisi ut fidem afferrent homines ad recipiendam Dei gratiam*: that is, from this distinction we gather, that as the Law exacted workes; so the Gospel

Gospell requires nothing else, but that men bring faith to receive the grace of God: If God requires faith in the Gospell, for that same end for which he requirerh workes, or perfect righteousness in the law; it necessarily followes that he shall impute this faith for that righteousness, that is accept from men upon the same termes, and bee countable unto them the same favours, rewards, and priviledges upon it, that should have beene given unto men, in regard of that righteousness; had it beene performed or fulfilled: otherwise he should require it for such an end, or upon such termes as hee would refuse to make good unto it, when the creature hath exhibited and rendered it unto him. To require it for righteousness, or in stead of righteousness, and not to accept it for righteousnesse, when it is brought to him, should bee as apparant a breach of Covenant with God, as it would be in a rich creditor.

ditour, that should compound and agree with his poore debtors for 14. in the pound, or the like, but when they brought the mony to him, should refuse to take it upon any such tearmes, or to discharge them of their debt, and give them out their bonds.

Christianisme.

IN this last part or passage which is a meere confusion, and distraction of wordes, hee gives more then a little light, that his *Socinian* heresie in this point of justification maintained with much nonsense, may bee seene to the bottome cleerely. First, hee takes upon him to shew that faith is imputed, and how it is imputed. Secondly hee strives to shew that *Christs* righteousness is not imputed. The first is in the wordes before recited. The second followes hereafter. First I will sift his wordes already rehearsed, And after proceed to the second.

The summe of his speech last recited, may be reduced into a Syllogisme of non sense, without forme mood or figure. The proposition and assumption whereof are contradictory. And the conclusion damned *Socinian* heresie, so that here I may say with the Poet. *Spectatum admissi risum teneatis amici?*

His proposition runnes thus. Faith is neither imputed for righteousness, in respect of any thing which it receives from man, the proper subject of it, nor as it is mans act who useth it, and performs the acts of beleeving, nor in respect of any thing which it hath from God, or his spirit in the production of it, nor in respect of the object *Christ* and his righteousness, nor in respect of the life and soule of it, which gives to it the Specificall being, and subsistence, to wit, the application of *Christ*, and laying hold on him.

The Assumption.

BY faith is imputed to men, and is counted, and accepted as sufficiently for justification, and upon the same termes under the Gospell, as perfect righteousness of workes and of obedience to the whole Law, was in the first covenant and under the Law: So all Divines hold both ancient and moderne.

The Conclusion.

THerefore upon mens beleev- ing, God shall bee as countable to them, to give them the same favour, rewards and privileges, that should have beene given into them in regard of the perfect righteousness of workes, and of the Law, if they had fulfilled it.

First for his negatives heaped up in the proposition, wherein wee have a narration of what he holds not: if we lay them altogether, they will conclude, that faith is

no way at all imputed for righteousness, for neither in respect of the subject in which the habit of it resteth, nor in respect of the actes which man performes by it, nor in respect of any thing, which God by his spirit gives it in the production of it, that is, for no quantity quality, or vertue in it, nor in respect of the object *Christ*, nor in respect of the life, soule, or forme which gives it the specificall being, and subsistence, so hee plainly professeth; and besides these there is no other respect in which it may bee imputed, as all reasonable men do know. Therefore the conclusion is, that it is not imputed at all.

But yet in affirming nothing, but denying all respects, which reason can conceive in faith, and in coming from himselfe and us, he kicks at us, and by the way snarls and bites at the truth. For it is most certaine that faith is said to be imputed in respect of Gods production of it by his spirit, and
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in respect of the object *Christ*, and his righteousness which it doth lay hold on and apply. For the spirit of regeneration being shed on us through *Christ*, dwelling in us, and making us one body with *Christ*, & partakers of his whole satisfaction, doth worke iustifying faith in us, and this union and conjunction, which in order of nature, goeth before faith and concurreth to the production of it, is the ground, and reason, of the imputation of it. If *Christ* were not made ours, and his satisfaction communicated to us, faith could not truly believe in *Christ*, nor truly apply his righteousness, therefore the two last of his negatives are false, and hereticall. Besides, it is not to be passed over in silence, that here againe he contradicts himselfe, and grants that *Christ*, with his righteousness, is the object of faith, and laying hold on him, is the life, and soule of faith; which hee utterly denyeth, and disputes to the

contrary in the next Chapter, as I have touched before.

As for his assumption, the sum whereof is, that faith is imputed, and accepted of God, for righteousness, upon the same termes, that perfect righteousness of works should have beene in the first Covenant; This is Socinian hæresie, in the highest degree; so grosse, and palpable, and so openly, and expressly affirmed by him, that no salt of interpretation can keepe it from stinking in the nostrills of any true Christian. Here also wee may note his ignorance, absurdity, and nonsense; for instead of the wing in what respect faith is imputed, hee affirms, that hee holds it to be imputed instead of perfect righteousness of our owne workes, and that it is in the new Covenant a condition answerable and every way as sufficient and availeable to procure all favours, rewards, and priviledges, to us from God, as the righteousness of workes

workes, was in the Covenant of workes: and both here, and in the conclusion, hee makes faith as meritorious, and as strong a bond to tye God, and make him countable for all favours, rewards, and priviledges, under paine of being counted a covenant breaker; as the perfect fulfilling of the Law, by every man in his owne person, was in the covenant of workes, and here doth more then give the right hand of fellowship, to Popish justification, for hee transcends them, and makes God more obliged to men for them, and more countable then any Papists ever did. As for the testimonies which hee brings, out of *Ambrose*, and *Calvin*, they are nothing to his purpose; they onely affirme, that as the Law was mans onely guide to salvation, and the rule of righteousness in the old covenant; So faith in the Gospel, is the onely way to salvation in the new covenant, and the meanes by which we receive the grace of God. and

the righteousness of *Christ* offered to us for justification, and salvation.

Socinianisme.

SEcondly, when we deny the imputation of *Christs* righteousness in justification; we neither deny the righteousness of *Christ* in it selfe, we rather suppose and establish it, neither 2^o doe wee deny the absolute necessity of it, both to the justification, and salvation of a sinner: neither 3^o do wee deny a meritorious efficiencie, and causalitie in that righteousness in respect of the justification of a sinner, but verily believe and conceive, that God justifieth all that are justified, not simply or barely, for *Christs* sake, or for his righteousness sake (for a man may doe a thing for his sake whom he much loves, and respects, though he hath not otherwise deserved it at his hands) but for the righteousness of *Christ*, his death being taken into the consideration.

sideration with it, why God should justifie those that believe in him. But 4th and lastly, that which we deny in denying the imputation of *Christ*s righteousness, is this, that God should looke upon a believing sinner, and account of him, as one that hath done in his owne person, all that *Christ* did in obedience to the morall Law, and hereupon pronounce him righteous : or (which is the same) that God should impute unto him those particular acts of obedience which *Christ* performed in that nature, and property of them, so that hee should stand as righteous before God, as *Christ* himselfe, or (which is the same) righteous with the selfe same righteousness wherewith *Christ* was righteous, and so God make himselfe commisable to him for such obedience imputed in as great matters of rewards, as he would have beene for the like obedience personally performed by himselfe ; in a word, this is that which we deny, and
this

this is that which we affirme concerning the righteousness of *Christ*, in the justification of a sinner; that God cloathes none with the letter of it, but every man that believes with the spirit of it. 1. that this righteousness of *Christ*, is not that, that is imputed unto any man for his righteousness; but is that for which righteousness is imputed to every man that believeth: a justified person may in such a sense be said to be cloathed with *Christs* righteousness, as *Pauls* necessities were relieved, and supplied by his hands. *Act.* 20. 24. these hands (saith hee) have ministred to my necessities. *Paul* neither ate his fingers, nor span out the flesh of his hands, into cloathing, and yet was both fed, and cloathed with them: So may a believer be said to be cloathed with the righteousness of *Christ*, and yet the righteousness of *Christ* it selfe, not to be his cloathing, but onely that which procureth his cloathing unto him, and so

Calvin

Calvin calls that clothing of righteousness wherewith the beleever is cloathed in his justification, *Iustitiam morte & resurrectione Christi acquisitam*, a righteousness procured by the death, and resurrection of *Christ*. This righteousness of *Christ* may be said to be the righteousness of a beleever, in such construction of speech, as the knowledge of God and of *Christ*, is said to be eternall life. *Iohn* 17:3. viz. in way of causality, not in that formality of it, and againe the righteousness of a beleever in his justification, may be tearmed the righteousness of *Christ* in such sense, as the favour of God in deliverance of a man out of trouble, is called a mans righteousness. *Iob.* 33. verse 26. or as the nation and people of the *Jewes* are often in the *Scriptures* called *Iacob*, they were not *Iacob* in the propriety of his person, but in his descent and propagation; so may the righteousness of a beleever bee called the righteousness of *Christ*, because
it

it is a righteousness descended from it, and issuing as it were out of the loynes of it. What hath been affirmed, and what hath been denied in the question, wee come now to prove and demonstrate the truth of both. 1. From the authority of *Scriptures*. 2. From the grounds of reason; as for the third way of prooffe and confirmation by consent of Authors, we shall not assigne a peculiar place for that by it selfe, but interlace our other proofes occasionally with such testimonies as we have received from learned, and judicious men for confirmation of our point to be discussed.

Christianisme.

THe second thing in this last part or passage is a profession of his meaning in denying *Christs* righteousness to be imputed in justification.

First because he would have an adversarie for him to triumph over,

ver, and least his admired sophistry should be idle, for want of an opposite against which it might magnifie it selfe in the eyes of senselesse sectaries; hee suffers *Christs* righteousness to have a being, and doth not deny it in it self, but doth approve and establish it, and so by good hap hee escapes one base absurdity in his disputing, to wit, denying of the subject of the question.

Secondly, because he would have his competitor, or corrivall to be of some great note, the more to glorifie his victory over him, he doth not deny an absolute necessity of *Christs* righteousness, both to the justification and salvation of sinners; we thanke him, that for saving of himselfe from the hatred and skorne of the world, he would grant so much of truth openly testified in Scripture. Thirdly he doth not deny a meritorious efficiency, or causality of *Christs* righteousness in respect of the justification of a sinner. In this hee comes

comes somewhat neere to us, but I doubt it is not in sincerity and truth, but rather in show, to make the ignorant to conceive better, or at least, not to judge so hardly of his opinion, for marke his flubbering, and dawbing, with untempered mortar, I verily believe (saith hee) that God justifieth them that are justified, not simply, or barely, for *Christs* sake, or for his righteousness sake, but for the righteousness of *Christ*, his death being taken into consideration with it: here you see a plaine contradiction, for *Christs* righteousness, his death, being taken into consideration with it, is no more but his perfect righteousness, because his active obedience, without his passive obedience to death, is no perfect fulfilling of the Law; so that here is a contradiction, even an affirmation, and negation of one, and the same thing, in one continued sentence. The parenthesis also, which hee inserts to trouble the reader, is false, and frivolous, to wit,

wit, (for a man may doe a thing for his sake, whom hee much loves, and respects, though hee hath not otherwise deserved it at his hands.) First let mee aske him what is his drift in these words? It seemes to mee, either to be wholly superfluous; or to intimate that *Christs* righteousness did not deserve our justification at Gods hands; but that God out of love and respect to *Christs* person, without the merit of his righteousness, doth accept us, and count us righteous. Secondly, let mee tell him, that when a man doth any thing for another out of love, without desert, hee doth it for his owne loves sake, and for the magnifying of his kindnes, and free bounty. and thus God did in giving his Sonne for us, undeserving sinners: But when justice doth stand up in strength and pleades for right, as in the justification of sinners, then a full satisfaction must come between, & love

love can no otherwise be rightly, and lawfully shewed, but by making a satisfaction, or by appoying one who is sufficient to make satisfaction, that no evill but good may be done to the party loved, and respected: and thus the case stands in justification of sinners. Thirdly, though a man out of his corrupt, and carnall love, may doe a thing for his favorite, without desert, or just consideration, yea contrary to justice, yet it is not so with God; who is no respecter of persons, in matter of justice, and justification: Hee doth never out of his free love decreeto doe any thing, but withall, hee decrees, and ordeines a just consideration, why hee should doe it; so that this is a frivolous parenthesis, both false and from the matter.

In the fourth place hee sheweth what hee denies in denying the imputation of *Christs* righteousnesse, viz. That God looks upon a believing sinner, and accounts him as one that hath done in his owne person

person, all that *Christ* did in obedience to the morall Law, and hereupon pronounceth him righteous, so that he doth stand as righteous before God, as *Christ* himselfe, because righteous with the same righteousness; and so God makes himselfe countable to him for such obedience imputed in as great matters of reward, as hee would have beene for the like obedience, particularly performed by himselfe. In this expression of himselfe, here is much calumny, error, and untruth. First he doth calumniate, and slander the true Doctrine of *Christ* professed by us concerning the imputation of *Christs* righteousness; for no man in his right wits did ever hold that imputation of *Christs* righteousness to believers, is Gods accounting them to have performed in their owne persons, every act of obedience, which *Christ* performed to the Law: This is a manifest contradiction, fitter for a giddy fancy to imagine, then for any

true Christian to professe. The truth which wee professe is this, that true believers being by that one spirit which workes faith in them, united to *Christ*, and made partakers of his righteousness, and believing, and applying by faith to themselves, his satisfaction particularly are accounted truly righteous before God by communion, and imputation, not by legall performance in their owne persons: And though the righteousness by which they are justified, is the very same which is in *Christ*, and which hee performed, yet it doth not follow, that they thereby are as fully righteous as *Christ* himselfe, for he is originally righteous, by his owne personall righteousness, as the justifier; they are righteous by communion, and imputation, as justified: And as the hands and feet, and other inferior members, live by the same life, and are sensitive by the same sense which is originally in the heart, and head of the same body: yet

yet they are not so lively, and sensitive, as the heart and head, but in a competent measure, and proportion, fit for every one of them. So it is in the mysticall body of *Christ*, betweene him the head, and them his believing, and justified members, as I have before touched. So that here we have an intollerable calumny, and slander, laid upon *GODS* sacred truth, and the true professors of the same. Secondly, he utters a notorious untruth when he saith, that to bee righteous by the same righteousness which *Christ* performed, is nothing else, but to be performers of every act of his obedience in our persons. Thirdly, it is a wicked error to thinke (as hee doth) that obedience and righteousness, ether performed by ourselves or communicated to us, should make *GOD* countable to us; that is, bound to give us the greatest rewards. For the righteousness of justification and the holynes, and obedience of sanctification, are

onely free gifts which God gives to make us capable of eternall life, and fit to stand in his presence, and to see and enjoy his glory; not bands to tye himsele, and to make him countable to us; for if we be righteous what give we to him, or what receiveth he at our hands? *Iob* 35. 7. eternall life, though by *Christ* purchased for us; yet is the free gift of God in *Christ*. *Rom.* 6. 23. Here therefore this sublimate Doctor doth bewray his owne ignorance in the maine mysteries of salvation, and is as *David* saith, *Psal.* 14. become filthy, stinking, and abominable in his thoughts, and imaginations, concerning God himsele, while hee deateth after Socinian subtilties, and sets himsele to be singular, by preaching his fond errors, and heresies. Lastly, after all this, in conclusion, hee takes upon him to elude, and evacuate those most plaine testimonies of holy *Scripture*, wherein *Christ* is sayd to cloath, and cover us with the garments of salvation, and

and the robe of his righteousness
Isa 61. 10. that our finnes and
 itaines, being thereby covered,
Psal. 32. 1. sinne might no more
 be imputed to us; but we in the
 robes of his righteousness may
 stand cloathed as with long white
 linnen robes. *Revel.* 19. 8. And
 like *Jacob* in the garments of the
 first borne, yeelding a sweet smel-
 ling savour, may be accepted of
 God our heavenly father. First
 hee saith, that God in the justifi-
 cation of sinners, cloathes none
 with the letter of *Christ's* righte-
 ousnesse, but every man that be-
 lieves with the Spirit of it: that is,
 not with the righteousness it self,
 but with the fruite and benefit of
 it: that is, with faith counted for
 righteousness, where note, that
 (in his conceipt,) the righteou-
 nesse of a justified man, is a thing
 inhaerent in himselfe, and a worke
 performed in his owne person, not
 communicated to him from ano-
 ther. *ab extra*, as garments are, and
 so no cloathing; here is one grosse

absurdity, like as if one should say, a mans cloathes are not on him, but in him. That speech of *Paul*, *these hands have ministered to my necessitie*, *Act 20. 34.* are nothing to the purpose, for he doth not say his hands were his necessary meat, and cloathes; but by working did get him necessaries; and to *Christ* by his obedience procured righteousness for us, which he doth communicate to us, and cloathes us with, and by God it is imputed to us: and this *Calvin* calles righteousness gotten by *Christ's* death and resurrection; and all this is for us, and against himselfe.

The other instances which hee brings from *Scripture* to prove that *Christ's* righteousness, is by a metonymie of the cause for the effect, used to signifie the fruit and effect of it in us, prove no such thing at all. The first of them *Iohn 17. 3.* (*this is eternall life, to know thee the only true GOD, &c.* It is mistaken, for to know God, and *Christ* (that is, to have experimentall know-

knowledge of God; and *Christ*,
and to enjoy God in *Christ*, as the
word (know) by an Hebraisme
signifies) is not there mentioned,
as the efficient cause of eternall life,
but as the thing wherein it doth
formally consist : So also that
speech, *Iob* 33, 26. (as Master
Perkins truly expounds it) doth
not speake of the fruite of a mans
righteousnesse, which God ren-
ders to him; but of the righteous-
nesse of *Christ*, which God ren-
ders to a man a fresh, and after
temptation, doubting, and distresse,
makes him feele and enjoy it in
himselfe, when by repentance, and
humble and faithfull prayer hee
seekes it.

And although the nation of the
Israelites are often (as hee alledg-
eth) called by the name of Jacob
in *Scripture*, because he was their
Father, and they his naturall pro-
geny: yet this proves onely, that
the *Scripture* useth tropes of speech
many times, which we acknow-
ledge willingly, and in the next

Chapter will prove fully. Where hee forgetting, and contradicting himselfe, utterly disclaimes tropes and figures, and exclames against all the learned, who hold that Saint *Paul* useth a trope in saying that faith is imputed for righteousness: Well, for the pretent we will grant him, that our cleanness from the guilt of sinne, and the state of righteous, and justified persons, wherein we stand before God, being the issue and fruite of *Christ*'s satisfaction communicated to us, may very well be called by a trope the righteousness of *Christ*; but this doth not overthrow, but rather strongly prove the communion, and imputation of *Christ*'s righteousness to us. Thus we see how hee labours in the fire, and in vaine beats his braines, and out of the confusion, and distemper of them, doth say, and gainsay, affirme and deny the same things oftentimes; being like a cloud without water, carried about with winds, sometimes one way, and

and againe the contrary way, and never settling upon solid truth, nor building upon a sure foundation. Now what he promieth in the conclusion of this Chapter; you shall see how hee performeth by my answer, to his second Chapter, wherein as he begins here, so he goeth on entangling and beating himselfe, forging and falsifying, and in every passage discovering his ignorance and folly, mingled with much impudency & hereticall perversenesse, and pravity, which that it may better appeare, and that we may see his *Socinian* heresie to the bottome clearly, I will lay downe the chiefe heads of the Doctrine of Justification, as it is taught in the *Scriptures*, and maintained by all Orthodox Divines, both ancient and moderne.

Justification taken in a full sense is that act of God, by which he justifies his elect, and faithfull in his son *Iesus Christ* by the communion of his Spirit; that is, doth make them righteous by *Christ*s perfect

perfect righteousness, and full satisfaction spiritually made theirs, and doth count them righteous by imputing the same unto them, and doth declare them to be righteous inwardly to their owne consciences by the inward testimony of his spirit, and the inward sense and experience of inward grace; and outwardly in this life before men, and publickly in the last judgements by their good workes, which are evidences of their faith, and of their union and communion with *Iesus Christ*, and of their regeneration by his spirit, and adoption unto God in him.

First God the father is the primary efficient cause of our justification. *Rom. 3. 28. 30. and 4. 5. and 8. 33.* Secondly the inward moving cause is Gods owne free grace favour and love. *Rom. 3. 24. Tit. 3. 7.* The outward moving or impulsive cause is *Christ*s mediation *1st 53. 11. Iohn 18. 21. 19. Iohn 2. 2.*

The instrumentall cause is *Christ* the

the mediator communicating his whole obedience to us, when by the Spirit which God sheds on us through him, wee are made one body with him, 1 Cor. 12. 13. Tit. 2. 16. The meanes by which wee come to bee justified are, either principall; viz. the lively operation of the Spirit, spirituall union with *Christ*, the pure and holy humanity of *Christ*, or lesse principall, the word and ministry thereof, the Sacraments, faith and the like, as appears, Rom. 3. 25. 28. and 10. 14. Gal. 3. 8. Heb. 9. 14. 1 John 1. 7. Dan. 12. 3.

The materiall cause, that is, the righteousness it selfe by which they are justified, that is, made, counted, and declared to be righteous, is *Christ*s perfect righteousness obedience and satisfaction, which he, God and man performed in our nature in the state of humiliation, Rom. 3. 24. 25. Rom. 5. 19. and 8. 4. The formall cause of justification is that communion between *Christ* and us, and

and that reciprocall imputation of our finnes to *Christ*, and of his righteousness, and full satisfaction to us, which communion ariseth, and floweth from the spirit which God sheds on us through *Christ*, which spirit dwelling in us (in some measure, so as he dwelleth in the man *Christ*, from whom hee is derived to us) doth make us one spirituall body with *Christ*, and works in us faith and all holy graces, & affections by which we adhere, and cleave to *Christ*, and apply and enjoy his righteousness, so that it is our formall righteousness not inherently, but imputatively, and by spirituall communion, for it is that which doth constitute, and make us righteous, *Rom.* 5. 17, 18, 19. and 8. 4. and 10. 4. and 2 *Cor.* 5. 21.

The immediate fruit and benefit of our iustification, is the state of righteousness and of cleanness from the guilt of sinne, and acceptation with God, *Rom.* 3. 25. and 4. 2. also peace with God, *Rom.* 5. 1. The

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The end and use of our iustification is the satisfaction and declaration of Gods iustice, in that he iustificeth us by the full satisfaction of *Christ*, and not otherwise, neither by it till he communicates it to us and makes it ours; Also the manifestation of his mercy, free grace and bounty, in that he would give his sonne to become man, and to make satisfaction to the full, when no other could bee found able to satisfie for us, neither could his iustice by any other means be satisfied, also in that hee would give us his spirit to unite us to his sonne, and to bring us to a true communion of his righteousness, and to worke faith in us by which we receive and enioy *Christ* with all his benefits, *Rom.* 3. 24. 26. *Tis.* 3. 4. *Ephes.* 1. 6. 12.

The contrary Doctrine of Socinus, and his faction.

THough they grant that God is the chiefe efficient cause, and

and his free grace, mercy, and love, the inward moving cause; yet they erre in the impulsive and instrumentall cause, and make *Christ* and his righteousness no other wise meritorious, but by procuring that God should count faith in a proper sense, for righteousness to them that beleeve, neither any other way an instrument of iustification, but by bringing faith to this honour, to be accepted for, or in stead of righteousness.

Secondly they deny all causality of *Christ's* righteousness in justification, except onely by way of efficiency: whereas indeed and in truth it is the matter about which justification is exercised, for what is justification but the communicating of that righteousness to men, and the imposing of it, and declaring of them to be thereby righteous? the very name of justification signifies so much: and what is the forme of a justified man as he is righteous, but righteousness? to imagine a righteous,
and

Thirdly they deny the princi-
pall ground of justification, to wit,
spirituall union and communion
with *Christ*, which cannot stand
without imputation of *Christ's*
righteousnes; for communion and
union doe necessarily bring with
them imputation. If wee have
communion of *Christ's* satisfaction
and righteousnesse, God must
needs judge and count them to be
ours, for his judgement is accor-
ding to truth. And faith which is
an inferiour and subordinate
meanes, they set up in the place
of *Christ's* righteousness.

Fourthly as they deny the ma-
teriall cause of iustification, by re-
iecting *Christ's* righteousness from
being the proper matter about
which it is exercised; so also the
forme or formall cause, even the
mutuall communion, and recipro-
call imputation of our sinnes to
Christ,

Christ, and *Christs* satisfaction and righteousness to us, whereby it is made our formall righteousness not inherently, but spiritually and imputatively, for they acknowledge no formality, but inherency.

Fifthly they deny the immediate fruit and benefit of justification, to wit that state of righteousness, cleanness from the guilt of sinne, and acceptation with GOD, wherein the justified are firmly established before GOD, and stand in his sight, which is the chiefe honour and prerogative of GODs Saints, and their greatest comfort in all their afflictions, and temptations.

Lastly, they take away the true end, and use of justification, to wit, the revelation of GODs infinite justice, mercy, bounty, and free grace; for they overthrow his infinite justice, while they teach that GOD by his sovereign power puts his justice to silence; and without *Christs* full satisfaction, made

made to it, for us, and made ours by communion, and imputation; doth accept our weake faith in stead of it, and makes himselfe as countable for it in all rewardes, as hee would doe for the perfect fulfilling of the Law by our selves, or by *Christ* in our stead. They extenuate and vilifie Gods mercy, bounty, and free grace; by setting up faith in stead of *Christ*s perfect righteousness, and making it the condition of the new covenant. For whatsoever is given or promised to us, upon a condition to be on our part performed, is not a gift of free grace and bounty. And when justice may be turned out of doores, without a compleat satisfaction; there is nothing left for mercy wherein to shew the power of it. The infinite mercy of God doth appeare in this, that, when his infinite iustice required that wee should all be damned without a full satisfaction (which none could make but the sonne of God in our nature)

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ture) and that performed for us, and made ours; Hee would give his onely sonne for us to satisfie in our stead, and his holy spirit to unite us to his Sonne, and to bring us to communion of his satisfaction.

Thus wee see that they shut up the doore of Heaven, and stop that onely way to eternall life, by overthrowing justification, which is the making and accounting of men righteous, by that onely righteousness of *Christ*, besides which there is not any other to be found sufficient, and able to beare us out before Gods tribunall of justice. Now let all true Christians well weigh and consider the difference, betweene truth and errour, life and death, true Christianity and Antichristian infidelity; for such is the damned *Socinianisme* before discovered. And if any man in the midst of the light of the Gospell shining so clearly, and discovering so plainly cursed heresie, will be blind; let him bee

more

more blind still; and if any will
be filthie, let them bee more fil-
thie still. And if any love not the
Lord *Jefus*, but hate and blas-
pheme his truth, let him be

Anathema Maranatha.

Amen.

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THE



THE
SECOND CHAPTER,
OF
Socinianisme.

Wherein the imputation of faith for righteousness (in a proper sense) is undertaken to be proved from the *Scriptures*, and the interpretation of those *Scriptures* confirmed both by reason, and authority, as well of ancient, as moderne *Divines*.

THE PREFACE.

VVhat it is that should be imputed for righteousness in justification; all the wisdom, and learning under heaven, is not so fit or able to determine, as the holy Ghost speaking

speaking in the Scriptures, being the great Secretary of heaven, and privie to all the wayes, and counsels of GOD: and therefore there is none to him, to take up any difference, or to comprmise betweene the controuersers, about any subiect in Religion. All the difficulty, and question is, because though hee speaks upon the house top, yet hee interprets in the care: all the Christian world either knowes (or readily may know) what hee speaks in the Scripture: But what his meaning and intent is in any thing, he leaves unto men to debate, and make out amongst them. To some indeed hee reveales the secret of his counsell, the Spirit of his letter, in some particulars; but because these are not marked in the forehead, therefore their apprehensions and thoughts (though the true begotten of the truth) are yet in common esteeme, but like other mens, till some stamp or superscription of rationall authority be set upon them to make the difference, yea many times, the nearer the truth, the sur-

ther off from the approbation of many, and sometimes, even of these, that are greatest pretenders to the truth.

The Answer.

THe first part or speech, is a solid truth, to wit, that no wisdom, and learning under heaven, is so fit or able to determine what is imputed, for righteousness in justification, as the holy Ghost speaking in the *Scriptures*. But this truth he contradicts in the next words which follow immediately, where he saith, that the holy Ghost leaves his meaning, and intent to men to debate, which if it be true, then men are to determine, and to take up every difference about any subject in Religion. This beginning with contradiction is very ominous, and prodigious: and from hence we may gather, what we are likely to find in his ensuing discourse.

The rule by which men are to judge of, the Spirits meaning is the stamp

stamp, and superscription of rational authority, set upon them: so hee here expressly affirmes, and in this hee openly professeth himselfe, to be of the faction of the *Socinian*, and *Arminian* remonstrants, who doe teach that the best judge of the meaning, of the *Scriptures* is, *recta ratio*, that is, their owne carnall reason, rectified by the art of Sophistrie. Againe, hee affirmes, that all the Christian world knowes, or readily may know, what the holy Ghost speaks in the *Scripture*. If this be true, then they are all taught of God, and the Spirit leaues not his meaning to men to debate, and to promise betweene controverters. Here is another contradiction.

Hee proceeds yet further in his absurdities, and tells us that the holy Ghost reveales not to all the Christian world, but to some, the secret of his counsell, the Spirit of his letter: this is a contradiction to that which went next before. And whereas before hee saith, that

all the Christian world knowes what the holy Ghost speakes in *Scripture*, that is all saving truth: here hee saith, that hee reveales the secret of his counsell, but in some particulars: thus in every thing he contradicts himselfe, and like a lunaticke broken out of Bedlam, he raves, first saying, and affirming, and immediately denying, and gaine saying, in the same things. But yet as lunaticke persons have high conceits of themselves, that they are of noble, and royall blood, right heires to Crownes, Kingdoms, and Empires: or if not the holy Ghost himselfe, yet persons wonderfully illuminated, and inspired by him. And many times they will not utter their conceits in expresse words, but tell you of such great persons, and complaine of your blockish dulnesse, and stupidity, if you doe not presently discern that they speake of themselves, and the y are the men. So here doth this illuminated Doctor deale with us: He tells us of some
spec iall

speciall ones; to whom the Spirit interprets in the eare, and reveales the secret of his counsell, the Spirit of his letter, who are the true begotten of the truth: and that hee takes himself to be a chiefe among these, it appeares, first by his undertaking to give a reason of the counsell and purpose of God in his former Chapter, (as I have there noted.) Secondly, by his taking upon him, here to determine this question, which none but such illuminated ones can be able to do. And hee breakes off his prologue with a kind of complaint, and exprobration full of disdain, namely this, that because they, (meaning himselfe, and his fellowes) are not marked in the forehead, by the Spirit of illumination; therefore their thoughts and apprehensions, are yet in common esteeme like other men (you see, *non sapit humanum, nec est mortale quod optat*) till some stamp, and superscription, of rationall authority, be set upon them to make the difference. Here
hee

hee seemes in this last clause, to take courage, and to conceive some hope, that by the rational authority, of his new coined Logick, (of which he lately gave us a tast, when he told us, that causes are opposit, *ex diametro* & therefore the efficient, impulsive instrumentall materiall, formall, and finall causes, of mans justification, and salvation, cannot all, or the most of them concur in one person *Christ*, though God and man) hee will make the difference knowne betweene his excellency, and other mens ignobility, and obscurity.

The last clause of his complaint, wherewith hee concludes his Preface, is an overthwart blow to some, where speaking of those first begotten of the truth, he saith, yea many times the nearer the truth, the further off from the approbation of many; and sometimes even of those, that are the greatest pretenders to the truth. A shrewd nip (if you marke it) to you learned Doctors, & Preach-

ers of the Citie of *London*, who are great pretenders to the truth: and yet the nearer that hee is come to the truth, and makes his unlearned followers able to see it to the bottom (as he hath often told us) the further off hee is from your approbation. If hee be thus bold, and ready to nip you who doe not approve his opinion, it is no marvaile that his rude followers, doe lay all flanders, reproach, and aspersions on us, who oppose him, and charge him with Socinian heresie, and blasphemy, whom they admire, and proclaime to bee the great light of Gods Church in these last dayes.

Socinianisme.

Foure things there are especially, which much commend an Interpretation, when they are found in conjunction, and establish, it like that King upon his Throne *Prov. 36. 31.* against whom there is no rising up. First if

if the Letter, or Grammar of the *Scripture* will fairely and strongly beate it. 2^o If the scope of the place will close directly and intirely with it. 3^o When the interpretation which is set up against it, cannot stand before the circumstances of the text. 4^o And lastly, when the judgement of able, learned, and unpartiall men are found in concurrence with it. If these foure be sufficient to furnish out an interpretation with authority, and power, then shall wee need no more *Scriptures*, to prove the innocency of our affirmative. *viz.* the imputation of faith for righteousness (the truth of the negative inseparably accompanying it) but that one Chapter onely, *Rom. 4.*

Christianisme.

IN these wordes hee makes his Enterance, into the disputing of the point before propounded, to wit, faith in a proper sense is imputed

puted for righteousness in justification; which speech excludes the righteousness of *Christ* from being the only righteousness by, which being communicated, and imputed to true beleevers, they are justified and stand righteous before God.

First he propounds foure things, which when they are found in coniunction, with an interpretation of any *Scripture*, they commend and establish it (as he saith) like that King upon his Throne against whom there is no rising up, *Prov.* 30. 31. These foure things. First the literal sense strongly bearing it. Secondly the scope of the place concurring. Thirdly the inconsistency of the circumstances of the place, with the interpretation which is contrary. Fourthly the Judgement of able learned men agreeing with it, these I say may passe for current. But whether that one place of *Scripture*, in the interpretation whereof these concur, bee alone without more *Scriptures*.

Scriptures, sufficient to prove the innocency of an assertion which is agreeable to that interpretation, is a question, many interpretations seeme to have all these, and yet are contradicted by other *Scriptures*, as that place *Hosea* 11. 1. When *Israel* was a child, out of *Egypt* have I called my Sonne, being interpreted of the Nation of the *Israelites*, was borne up by the letter, concurred with the scope, and circumstances more then many contrary expositors, and all the learned and able *Jewes* so understood it: and yet the *Gospell* expounds it another way, *Mat.* 2. 15. The place of Scripture upon the interpretation wherof established by these foure things, hee intends to build his whole dispute in this Chapter, is the fourth Chapter of the *Epistle* to the *Romans*; so that his proofes by which hee goeth about to set the royall Crowne, which is due to *Christ* and his righteousness, on the head of mans imperfect faith, are according

according to these foure things ; divided into foure rankes. First he undertakes to prove, that the Letter of that *Scripture*, *Rom. 4.* doth beare up his interpretation, to wit, that faith in it selfe and in a proper sense is said to bee imputed for righteousness in justification. Secondly by the scope of the place. Thirdly by shewing that the circumstances of that *Scripture*, cannot beare the Doctrine of *Christs* righteousness imputed. Fourthly by the judgement, and testimonies of able learned and unpartiall men. But how poorely he performes his undertakings, and how pitifully hee faileth in them, wee shall in the progresse shew. That his disputation is like to be very Illogically, we may gather from the foule flaw which appears in his Logicke, in this his first enterance, where hee saith wee need no more *Scriptures* to prove the innocency of our affirmative, viz. the imputation of faith for righteousness (the truth of

of the negative inseparably accompanying it) but that Chapter onely, *Rom. 4.*

First it is against all true reason and Logicke, that the affirmative should be innocent from untruth, and that the negative which is opposed to it, should have truth accompanying it. If his affirmative (faith is imputed for righteousness, in a proper sense) be true, then the negative must needs be false; to wit, faith in a proper sense is not imputed: But perhaps by the negative he doth not meane the negative of his affirmative, but some other negative proposition, the subject whereof, is different from the subject of his affirmative. His hatred and envy, against *Christs* righteousness, least it should get the Crowne from faith, is so great, that wee may well conceive, that by the negative hee in heart meanes, this (*Christs* righteousness is not imputed in justification) which if hee doth, wee cannot but blame him for

for speaking ambiguously, which Logick in a disputation abhorreth. But I leave his trifling, and come to the ground and foundation of his discourse, even that fourth Chapter of the *Epistle* to the *Romans*, on which he labours to build his hereticall opinion. The words of that Chapter which seeme most to favour him are these. *Vers* 3. *Abraham* beleevved God, and it was counted to him for righteousness, and *verse* 5. To him that beleeveth, his faith is counted for righteousness, and *verse* 9. For we say that faith was reckoned to *Abraham* for righteousness.

That the truth may more plainly appeare, and the contrary falsehood, and errour be made more fully manifest, I will first lay down the true orthodoxe exposition of the words, which is according to the common judgement of the most godly, learned, and judicious Divines, of the best reformed Churches.

M

Secondly

Secondly I will truly rehearse the corrupt exposition of the *Apostles* wordes, made by the hereticke *Socinus*, and his followers the *Arminians*, and other fanaticall Sectaries, unto which this adversary adheres, and grounds his whole disputation upon it. The orthodox exposition I will illustrate and confirme by the scope, and circumstances of the text, and by arguments drawne from other *Scriptures*. The corrupt exposition also I will prove to be false, and hereticall. And afterwards I will proceed to answer this adversaries discourse in every particular.

*The true Exposition
explained.*

First these wordes, that *Abraham* beleaved God, and it was counted to him for righteousness, are generally held to be improper, and tropicall, and that the meaning of them is not, that *Abrahams* faith, or act of beleaving by it selfe

selfe in a proper sense, was counted
 to him for righteousness: but that
 the object of his faith even that
 which he beleevd, to wit, *Christ*
 promised for righteousness and sal-
 vation, was that which by God
 was (upon *Abrahams* beleaving)
 counted to him for righteousness.
 It was not his faith simply con-
 sidered in it selfe, but his faith em-
 bracing *Christ*-promised, and
 possessing him with his righte-
 ousnes, and satisfaction which
 was reckned to him for righteous-
 nes, and as to him, so to every
 one that beleeveth his faith is
 counted to him for righteousness.
 For all true beleivers who by faith
 lay hold on *Christ*, the promised
 seed of *Abraham*, and beleve
 God to be their shield, and ex-
 ceedling great reward in him, they
 are by one spirit baptised into one
 spirituall body with *Christ*, united
 to him their spirituall head, and
 made his lively members, and sen-
 sible partakers of his peace of obe-
 dience, righteousness and full satis-

faction, for redemption, remis-
 sion of sinnes, justification, and
 perfect salvation; and need not
 any more to seeke the reward of
 blessednes, by the righteousness of
 their owne workes, performed ac-
 cording to the tenour of the Law,
 by every man in his owne person;
 but in the LORD *Iesus Christ* (who
 is *Iehovah*. *Zid-kenn* the LORD
 our righteousness, *Ier.* 23. 6. and
 the end and fulfilling of the Law
 for righteousness to every one that
 beleeveth, *Rom.* 10. 4.) they
 have perfect righteousness. And
 in him GOD is become their re-
 ward, and the lot and portion
 of their inheritance, *Psal.* 16. 5.
 And that gracious and free favour
 which GOD shewed to *Abraham*,
 when hee beleaved in *Christ* pro-
 mised, and firmly without stag-
 gering applyed to himselfe, the
 blessing promised, being fully per-
 swaded that GOD who of his free
 grace promised, was by his pow-
 er able to performe, though by
 the course of nature, and by rea-
 son

son of the deadnesse of *Sara's* wombe he himselfe seemed to bee, and indeed was incapable of that blessing; The same hee will shew to all true beleevers, who are *Abrahams* faithfull seed, and children of promise, that is, as hee reckoned *Abrahams* faith for righteousness; so hee will count their faith to them for righteousness; that is, he will accept and account them for righteous persons (as indeed they are) not for any workes of their owne, nor by any righteousness performed according to the letter of the law in their owne persons, but by the righteousness, which is through the faith of *Christ*, and is called the righteousness of faith, because it is the righteousness of *Christ* GOD and man, given to them of GOD, and of them apprehended, and applyed by faith. For being thus justified by faith, and having communion with *Christ* of his full satisfaction and righteousness, GOD whose judgement is accor-

ding to truth doth certainly judge and count them (as truly they are) righteous in his sight, & becomes in *Christ* their shield, and exceeding great reward. This is the Orthodox exposition of the *Apostles* wordes in this Chapter, generally received by all, both ancient and moderne Divines, famous for learning and godlinesse.

The corrupt and hereticall exposition of the Apostles words, made by Socinus, and maintained by his followers the Arminians, and other fanaticall Sectaries.

They of the *Socinian* faction, doe generally hold and obstinately affirme, that *Abrahams* believing and his faith, taken in a proper literall sense without any trope, is here said by the *Apostle* to be counted to *Abraham* for righteousness, in stead of all righteousness which either *Abraham* him-
selfe

selfe, was by the Law bound to performe in his owne person, or any surety could performe for him. And in like manner to every one that beleeveth, his faith is in a proper sense said to bee counted for righteousness, even his faith by it selfe, and not the righteousness of *Christ* with it. This is their exposition. And upon these wordes of the *Apostle* thus falsly, and corruptly interpreted, they build all their hereticall opinions, and doctrines concerning justification of the faithfull before GOD, namely these following. First that faith, as it is in every beleever, even as it is inherent in him, and is his owne faith and beleiving; is the onely thing which GOD of his grace and mercy, and out of his absolute soveraigne power and dominion, is pleased to ordaine, appoint, and account for all the righteousness, which a man shall have for his justification; though in truth, and according to Law and the rule of

justice, it is not righteousness, being weak oftentimes and full of imperfections.

2.

Secondly that the Spirit of God in these wordes of the *Apostle*, did not intend or meane any communion of the righteousness, and perfect obedience performed by *Christ* to the Law, as our surety, and in our stead, nor imputation of that righteousness to every true beleever for justification, nor Gods accepting of the faithfull for righteous by that righteousness communicated to them, and of them applyed possessed and enjoyed by faith.

3.

By faith, and believing, they do not understand that applying faith, which is a gift and worke of Gods Spirit, in the elect, regenerate, and sanctified, by which they do believe and are perswaded, that they are in *Christ*, and *Christ* is their head, and they as lively members of his mysticall body. have communion of all his benefits, even of his full satisfaction and

and perfect righteousness, for justification, and full remission of all their finnes. But by faith, and believing, they understand onely a confidence in God, that hee will performe his promises made in *Christ*, and an assent unto his word that it is true. The tenour of which word, and promises, they conceive to be this; That *Christ* in his pure unspotted humane nature, hath by his righteousness, suffering and obedience, unto death, meritted, such high favour with God; that God in honour to him is pleased to accept and account the faith of them that believe in him, and rest on him for their Saviour, for perfect righteousness, and requires no other righteousness to constitute, and make them in any sort formally righteous in their justification.

When they acknowledge that the perfect righteousness, and satisfaction of *Christ*, is the meritorious cause of our justification: they do not meane that they are com-

communicated to us, and so apprehended, and possessed of us by faith, that we are thereby indeed, and in Gods account righteous before God, and justified; or that they deserve and are worthy, that God should so account us for them. But their mind, and meaning is, that *Christ* by his righteousness hath merited, that God for his sake, and in favour to him should account faith to us for righteousness, without either our owne workes, of the Law, or *Christs* righteousness imputed to us and made ours by communion. And when they say that faith is imputed for righteousness as an instrument, they doe not meane as the instrument or spirituall hand, applying *Christ* his righteousness to bee after a sort, the formall righteousness of the believer, but that faith, as it is the instrument by which the believer doth believe that *Christ* hath purchased this favour, that his believing should be the only thing, accounted

accounted to him for righteousness;
so onely and no other way, God
reckons to him for righteousness.

The orthodox exposition I will
in the first place prove, and con-
firme, frō the words of the *Apostle*
himself, & by other strong reasons.
& afterward confute & overt hrow
the Socinian, hereticall exposition.

The true Exposition proved and confirmed.

FOR the right understanding of
the *Apostles* wordes, three
things come first to be considered,
and explained. 1. What is here
meant by faith, and believing. 2.
What righteousness is here meant.
3. What is meant by imputation.

First, by faith in this text, wee
must not understand, that naturall
habit and power, which is com-
mon to all reasonable men; who
upon their apprehension, and
knowledge of things spoken, and
promised, do give willing assent
unto them that they are true, ei-
ther for the authority of the spea-
ker whom they doe respect and
judge to bee faithfull, or because
they see good reason in the things
spoken

spoken and promised; And if the things spoken and promised be such as tend to their owne good; they rest upon them confidently, and perswade themselves, that they are sure and certaine of them already, or shall receive and enjoy them in due time without faile. But here by faith we are to understand that supernaturall gift, and grace of beleeving wrought in the elect, regenerate by the spirit shed on them abundantly through *Iesus Christ*, *Tit. 3. 6.* which is therefore called most holy faith, *1st. 20. verse.* This faith agreeth with the other in foure points. First as that is an habit and power of beleeving, so is this. Secondly as that containes in it, *notitiā in intellectu*, and *assensum in voluntate*, that is, both a notice and knowledge of the things spoken and beleeved, and an assent of the will, so doth this also. Thirdly as that faith when it goeth no further then knowledge and assent is called *historicall*; so this also. Fourthly

ly as that faith when it reacheth to good things promised to our selves particularly, to apply them, and to rest on them, hath also *fiduciam in corde et affectionibus*; a trust and confidence of the heart and affections in it; so hath this also, and is called a firme perswasion, trust and confidence. But they differ in divers things. First that is a naturall power or habit, this is a spiritual wrought in men by the spirit of God dwelling in them, and uniting them to *Christ* in one mysticall body. Secondly, that hath in it no knowledge, but naturall, arising from light of naturall reason, nor any assent of the will, or confidence in the heart and affections, but such as are drawne, stirred up and wrought by meanes of naturall light, and common causes. This hath in it a spirituall knowledge arising from the spirit of God, enlightning the understanding; the spirit also inclines and moves the will to give assent, and confirms the
the

the heart with confidence, and firme perswasion. Thirdly that is common to all reasonable men; This is proper to the elect regenerate and sanctified by the holy Ghost, shed on them through *Christ*, and is the first and as it were the radicall grace and vertue of renovation. Fourthly that hath for the object or things beleaved, either naturall and worldly things onely; or things heavenly and supernaturall, seene, and discerned through the dimme mist of naturall reason, and assented to and rested on with a carnall and unsanctified will and heart. This hath for the object things supernaturall, heavenly and spirituall, discerned by supernaturall light, assented to with an holy and sanctified will, confirmed to the heart by a spirituall sense, and sweet taste of the things promised, wrought by the holy spirit in the true beleever apprehending and applying them.

But to come nearer to the text, the believing which the *Apostle* speaks

speakes of in 3. 9. and 22. verses,
is the faith and believing of *Abra-*
ham, who divers yeates before
this act of believing, which is here
said to be counted to him for righ-
teousnesse, was called out of his
owne country, and by faith obey-
ed God calling, and went and so-
journed in the land, promised to
him, and his seed, as appeares,
Heb. 11. 8, 9. He had overcome
and slaughtered foure mighty
Kings, and their victorious armies,
by faith and confidence in Gods
promises. And *Melchisedek*,
King of *Salem*, the Priest of the
most high God, had blessed him,
as we read, *Gen. 14.* And after
these things, the LORD appeared
to him, and sayd, feare not *Abra-*
ham, I am thy shield, and thy ex-
ceeding great reward; and with-
all hee renewed the promise of the
blessed seed, by meanes of which
seed, all the families of the earth
should be blessed in *Abraham*, and
should become his faithfull Chil-
dren; besides, his naturall seed,
and

and posterity, which should come of the Son, and heire of his owne bowels, as appeares, *Gen. 15. verse 1. 4.* These were the promites which God made to *Abraham*, and which *Abraham* believed to be true, and resting upon the *LORD* by firme faith, and believe; for the performance of them, the *LORD* counted it to him for righteousness. *Gen. 15. 6.* or as the *Apostle* expresseth the same sentence, in the same sense, though in words somewhat different, it was counted to him for righteousness. *verse 3.* even faith was reckoned to him for righteousness, *verse 9.* Now this faith was first an holy and spiritual believe, and the faith of a man, long before called of God, sanctified by his Spirit, and made obedient to God and his word. Secondly, it was a believe not onely of the promise of *Christ* the blessed seed in generall, but more specially, that *Christ* the blessed seed, should according to the flesh come out of his owne bowels.

bowels, and that by *Christ* the Son of God, made man of his seed, the redemption both of him, and of his faithfull seed, all true believers should be wrought, and performed, Gods wrath appeased, the Law fulfilled, and justice satisfied, and perfect righteousness brought in for their justification; and by his, and their union with *Christ* by one spirit, and communion of all his benefits, they should have God for their portion, and reward, and for their shield and defence, and should not need to seeke the blessing and reward from their owne workes, or their righteousness, and fulfilling of the Law in their owne persons, but merely from the free grace of God, and of his free gift in *Christ* as a reward of *Christs* righteousness, freely given to them, and of them apprehended by faith, and believing. Thirdly, this faith of *Abraham* was not a weake, but strong faith and beliefe, without staggering, even a full perswasion

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that

that GOD who quickeneth the dead, and calleth those things which be not, as if they were, was able to make good, and to performe what hee had promised, yea, it was a believing in hope, against hope, that GOD could out of a dead body, and womb raise up a lively seed, and make them spiritually righteous, which are by nature, and according to the Law wicked sinners. All these things are manifest by the place before cited. *Gen* 15, and by the expresse words of the *Apostle* in his Chapter, from the tenth verse, to the end of the Chapter. And thus it is plaine what is meant by faith, which is here said to be imputed for righteousness.

Secondly, the righteousness here meant, is not the righteousness which is according to the strict termes, and tenour of the Law, that is, righteousness of a mans own workes, performed by every man in his owne person to the whole Law

Law of GOD, for the *Apostle* doth dispute altogether against that righteousness, and proves that neither *Abraham* was justified, or counted of GOD righteous for it, as appeares in the 2. 5. 6. and 13. verses; nor any other at any time, as he shewes in the Chapter next before, and in the Chap. 8. 3. and 9. 32. and 10. 3. But here is meant an Evangelical righteousness which doth not consist in any worke, or workes performed by man himselfe in his owne person, nor in any grace or vertue, inherent in himselfe, but is a righteousness which GOD of his owne free grace, doth impute to the true believer, who by one spirit is united to *Christ*, and hath communion with him, and which is called the righteousness of faith, (because by faith men lay hold on it) and doth exclude legal justification by righteousness of a mans owne workes, as appeares by the *Apostles* whole discourse in this and the former Chapter, and in divers other pla-

ces of this Epistle, especially verse 13, of this Chapter, and in Chap. 3. 27. 28.

Thirdly the phrase of imputing or counting a thing to one, signifies both in the old and new Testament, an act of judgment and estimation, by which a thing is judged, esteemed, reckoned, and accounted to be as it is indeed, and then it is just according to truth; or else judged thought, and esteemed to be as it is not, and then it is unjust and not according to truth. GODS thoughts are alwayes right and just, and his judgement is according to truth. *Rom. 2. 2.* And therefore a just counting and imputing is here meant, for GOD doth account, and judge of persons, and things so as they are.

Of unjust counting, and imputing falsely, we have some instances in *Scripture*, as *1 King 1. 21.* where *Bethsheba* saith to *David*, I and my sonne *Salomon* shall be counted offenders, that is usurping

ping *Adoniah*, and his wicked company will esteeme and iudge us, and use us accordingly,

Of reputing and counting truely as the thing is, wee have examples also, as *Nebem. 13. 13.* where it is said of the chosen *Leuites* that they were counted faithfull, *viz.* upon former experience of their faithfulness, and therefore the office of distributing to their brethren was committed to them. And *Levit. 17. 4.* where it is said, blood shall be imputed to that man, he hath shed blood, and shall be cut off from among his people, and *Psal. 22. 30.* a seed shall serve him, it shall be counted to the *LORD* for a generation.

Moreover this word impute, or count, signifies sometimes in the most proper sense, a bare act of judgement and thought. *Prov. 17. 28.* where a foole is said to be counted wise, when hee holdeth his peace, that is, men for the present so thinke, and iudge him to

be at least in that point of silence. Sometimes it signifies in a more full sense not onely thinking, counting and judging persons to bee good, or bad, just or unjust, innocent or guilty; but also dealing with them, and using them accordingly, as in the place before named, *1 King 2. 21. Neb. 13. 13. Psal. 22. 30. and 1 Sam. 22. 15.* where *Abimelech* purging himselfe before *Saul*, from the offence of conspiracy with *David* against him, as *Doeg* had falsely accused him, saith, let not the King impute any thing to his servant, that is, let him not count his servant guilty, nor use him as a conspirator. Sometimes it signifies by a Metonymie of the cause, for the effect condemning, and punishing an offence in a guilty person as hee hath deserved, and to deale with him as hee is justly thought and judged to have deserved, as *Shimei* said, *2 Sam. 19. 19.* Let not my LORD impute iniquitie to mee, hee doth not desire

fire that *David* would not thinke, nor count his iniquitie to bee no iniquitie, that had beene against all reason: but that for the satisfaction which hee had made in comming, first before all the house of *Joseph* to meet *David*, and to bring him againe to his Kingdome, *David* would graciously pardon his offence, and not proceed against him and punish him according to his fault, though guilty and worthy of punishment. Sometimes it signifies by a Metaphore to count one thing, as if it were another, or no better then another, or of the same value, as *Prov. 27. 4.* where a flattering salutation, or blessing given with a loud voice is said to be counted a curse, that is, esteemed no better then a curse. Sometimes to use one as if he counted him of another condition, as *Gen. 31. 15.* where it is said that *Laban* counted his daughters strangers, that is, used them as he had counted them strangers, and *Iob 31. 10.* where

Job saith that God counted him for his enemy, that is, afflicted and plagued him as if he had counted him his enemy. Sometimes the word signifies to skore up, or put upon a mans account, either the offence or debt which he runs into himselfe, as *Rom. 5. 13.* where it is said, that sinne is not imputed where there is no Law, that is, it is not so skored up, that they are punished for it, it is not judged and punished in them; Or the debt which he takes upon him for another, as *Philemon verse 18.* If hee hath wronged thee or is indebted to thee, put that on mine account, that is, impute and count it to me, set it on my skore. Now the severall significations of the severall wordes being thus laid open, I proceed more particularly to every word to shew the true sense, and meaning of it in these speeches of the *Apostle*; and to shew how farre the speeches may bee extended. And first by saith and beleeving which is counted

counted to every true beleever, and was counted to *Abraham* for righteousness; I here understand (according to the judgement of the most Orthodox Divines) the true holy, spirituall faith and beleeve, which is before shewed to have beene in *Abraham*, and which is proper to the elect regenerate, and is said to be imputed for righteousness. By righteousness is here meant Evangelicall righteousness (which is opposed to the legall righteousness of workes, which is inherent in every man, and is every mans fulfilling of the Law in his owne person) even the righteousness and perfect satisfaction of *Christ*, God and man, our mediator and surety, which he the sonne of God in mans nature performed to the Law, and which is apprehended by every true beleever, and applyed to himselfe by a lively faith, whereof also he hath true communion, and is truly made partaker by his spiritual union with *Christ*, of whose mystical

iticall body, hee is a member, being hereinto engrafted and baptized by one spirit. By the imputing, and counting of that faith for righteousness to *Abraham*, and to every one of his faithfull seed, is here meant Gods setting of *Christs* righteousness on every true beleevers skore, and putting it on his account, and judging, counting, and esteeming him no more guilty of sinne, but perfectly righteous by that Evangelicall righteousness, which is called the righteousness of God, 2 *Cor.* 5. 21. because God performed it in mans nature; and the righteousness of faith, *Rom.* 4. 13. and not of workes, because it is applyed and enjoyed by faith, *Philip* 3. 9.

For the confirmation of this exposition and iustifying of this truth, wee need seeke no other arguments, but such as may bee gathered from the *Apostles* owne words as in other of his *Epistles*, so especially in this to the *Romans*.

1. *Arg.*

The first argument is drawne from

from the 2. Chapter of this Epistle, v. 26. where this word λογίζομαι as it signifies to bee imputed or counted, is first used by the *Apostle* in the very same phrase, as here in this Chapter 4. 3. 5. 9. If (saith he) the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? By uncircumcision, in the first clause, we must necessarily understand a *Gentile* uncircumcised (as learned *Beza* in his notes observes) and that by a trope of speech which is called *Metonymia adjuncti*, for with some reason it may be supposed that an uncircumcised man, may observe the precepts of righteousness contained in the law; but it is against common sense, to suppose that the fore-skin of any mans flesh not cut off, should performe the righteousness of the Law, no man in his right wits will father such a senseles meaning upon the learned *Apostle*. The same word in the second clause (as *Beza* also well observes) cannot with any

ny reason bee thought to signifie the foreskin of mans flesh not cut off, that is uncircumcision in a proper sense, for that cannot but most falsely be reputed, and counted for circumcision, because they are contradictory one to another. But here by a trope or Metonymic (called *Metonymia signipro re signatâ*) the word uncircumcision signifies the state of *Gētilisme*. Neither doth it signifie that state barely considered by it selfe, but as comprehending in it the righteousness of the Law, which the uncircumcised man hath kept and performed in that state, as the wordes necessarily imply, for the *Apostle* doth not say that uncircumcision simply, but uncircūcision which hath kept the righteousness of the Law, shall bee counted for circumcision. So that here is a *Metalepsis* or double trope, to wit, first uncircumcision put for *Gentilisme*, of which it is a signe or adjunct, and secondly put not onely for that state of a *Gentile*, but also for the righteousness of

of the Law, kept by the man in that outward state of a *Gentile*, uncircumcised which is a *Metonymie* of the subject containing for the thing contained. Yea if wee looke thoroughly into the phrase, wee shall see that the state of the man uncircumcised, or the man in that estate, put for that which hee hath done, and performed even the righteousness of the Law.

By circumcision we cannot with reason understand, the outward cutting away of the foreskin of mans flesh, neither taken literally and carnally as the corrupt & blind *Jewes* did take it, for a worke of righteousness and obedience to the Law for justification. The *Apostle* affirms, *Galatians* 5. 3. that so taken it was an obligation, by which the circumcised was bound, under paine of cutting off for ever, to performe the whole Law. And for a righteous *Gentile* to bee brought under this bondage was no benefit, but a miserable

miserable condition an ill reward of his keeping the Law.

Neither can circumcision be here taken sacramentally as it was an outward signe and scale of the righteousness of faith, and of mortification, and all vertues of holynesse by which men are sanctified to GOD, and become his peculiar people. For *Ismael*, *Esan*, and all the *Sonnes of Belsai* in *Israel*, even *Elies* wicked Sons, and the rest were partakers of the outward signe and sacrament of circumcision, and yet being destitute of the inward grace, signified, their circumcision was no reward to them, but was a witnes to condemne them. But the circumcision here mentioned by the *Apostle* is an honour, benefit, and a good condition, and therefore undoubtedly signifies, the inward circumcision of the heart in the Spirit, and not in the letter, so the *Apostle* doth expound himselfe, verse 29. that is true mortification, and sanctification.

The

The word (λογισθησεται) shall be counted, signifies here in a full sense, judging, counting, approving, accepting, and using accordingly. Now all laid together the meaning of the *Apostle* must necessarily be this, without any contradiction. That if a man uncircumcised, do keep and observe with all holy endeavour the commandments of Gods Law, and the righteousness thereof, his state of Gentilisme, and of outward uncircumcision comprehending in it a conscionable observing of Gods holy commandment, shall be accounted, and judged by God and by all who judge aright, (as it is indeed) the state of mortification, and sanctification, which by the Prophets is called circumcising of our selves to the LORD, and putting away the foreskin of our hearts *Ier. 4. 4.* And this man though uncircumcised in the flesh and a Gentile in outward estate, shall be counted of GOD for a true *Israelite*, without guile, circumcised

sed with circumcision of the heart in the Spirit, whose praise is not of men, but of God.

This sense and meaning of the words of this phrase is so cleare, and manifest, and so perfectly agreeable to all true reason, that no man can deny it, unlesse hee will set himselfe to rebell against the light. And this phrase being the same with that which is made the ground of this dispute, *Rom. 4.* where the same *Apostle* saith, that faith, and believing, were counted to *Abraham*, and so are to every true believer, for righteousness: yea, being the onely place in all this Epistle wherein the *Apostle* useth the phrase of imputing, or counting, except onely in this 4. Chap, and once in the 5. Chapter, where hee saith, sinne is not imputed, it must needs give light to these speeches, and words, in controversie, and as it hath the first place in this Epistle, so it deserves to goe before as a guide to lead us to the understanding of the rest.

where-

Wherefore if we will follow the *Apostle* himsefe, and tread in the same steps after him, being the surest guide, and best expounder of his owne meaning: we must by *Abrahams* believing, by a Metalepsis, or double trope (with our learned *Divines*) understand *Abraham* settled in the state of a true believer, united by one Spirit unto God in *Christ*, and having communion of his satisfaction, and righteousness, which were of force and efficacy from the beginning, to save & justifie all the faithfull, and to make God their reward. And by faith imputed we must not understand faith by it selfe in a proper sense, but the state and condition of a faithfull man, and also that which faith comprehends, and includes in it, even the perfect righteousness, and full satisfaction of *Christ*, *GOD* and man (for there is a metalepsis or double trope, as in the place before expounded) By righteousness we must understand the state of a man justified,

and made righteous by the communion of Evangelicall righteousness, and by counting, and imputing, we must understand, the accepting, approving, esteeming, and judging of *Abraham* and every true believer, to bee in the state of a man justified, and GOD's setting on his skore, and imputing to him being faithfull, the righteousness of *Christ* apprehended by faith, which no man can truly by faith lay hold on untill by one spirit he be united to *Christ*, and have communion with him. Heare then the true sense and meaning of the speeches in question, paralleled with the sentence and speech before expounded Chap. 2. 26. which I thus lay down paraphrastically.

Abraham upon a true inward spirituall sense of his union, and communion with *Christ* did believe and was surely perswaded that GOD was his reward, and this beliefe, and faith apprehending *Christ*, and after a sort containing
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ning in it, as by a fast holding and possessing hand of the soule, *Christ's* righteousness, God counted it to him for righteousness, that is, set it on his skore, and reckoned to him for justification, and judged, esteemed, and accepted him for a man truly righteous, as indeed hee was by Evangelicall righteousness. And so, whosoever doth not rest on his owne workes for justification, nor seeketh thereby to be iustified, but by faith feeling himselfe by nature ungodly, fleeth to *Christ's* righteousness, and by faith feels himselfe to have communion of it, and holds it fast, and applies, and enjoyes it. His faith is to him an evidence of his righteousness, and God who iudgeth according to truth knowing him to have share in *Christ's* righteousness, doth accept it for him, and counts him righteous, and useth him as a man truly iustified. Thus you see how the *Apostles* former using of this phrase in the second Chapter, doth shew the true meaning of it

here where it seemes to be more doubtfull. The summe of the argument reduced into a short syllogisme is this.

That exposition of a doubtfull phrase, which is most agreeable to the manifest sense and meaning of the same phrase used by the same Author, in the same discourse, is the best : Our exposition of the phrase in question, to wit, faith and believing is imputed for righteousness, is most agreeable to the manifest sense of the same phrase of speech used by this same *Apostle* Cap. 2. 26 in this same Epistle. Therefore undoubtedly, our exposition is best.

2. Arg.

Secondly, wheresoever the *Apostle* useth the phrase λογισμοις that is, of imputing one thing for another, there the thing imputed differeth from that, for which it is imputed, and cannot in any proper sense be called the same, as in the place before cited, *Rom.* 2. 26 *Rom.* 9. 8. and so it is, *Psal.* 106. 31. where *Phineas* his executing

cuting of judgement, is said to bee counted to him for righteousness. And wheresoever a thing is said in a proper sense to be counted, or imputed, or set on ones skore, it is said simply to be counted, imputed, set upon a mans account, as *Rom* 4. 4. where the reward is said to be counted of debt to him that worketh, and verse 6. and 8. where God is said to impute righteousness, and not to impute sinne. and verse 11. that righteousness might be imputed unto them. and *Rom* 5. 13. sinne is not imputed when there is no Law. & 2 *Cor* 5. 19. not imputing their trespasses to them, & 2 *Tim* 4. 16. I pray God it may not be laid to their charge, or counted to them (μὴ λογισθῇ) and *Philem* 18. put that on my account. Now here in the speeches controverted faith and believing are not said simply to be imputed to believers, but to be imputed for righteousness, and therefore faith is not said to be imputed in a proper sense, neither can it truly be counted

ted, or called righteousness by it selfe, and in a proper sense; but the speech is tropicall, and improper.

3. *Arg.*

A third argument is drawne from the *Apostles* words in the 4. verse where hee saith to him that worketh the reward is not reckoned of grace; but of debt; these words imply, that the righteousness here said to be imputed brings the reward of blessednes to the believer, which reward is of grace, and not of debt. Now there is nothing which can bring the reward of blessednesse in eternall life to him unto whom it is counted and set on his skore, but the perfect righteousness, and satisfaction of *Iesus Christ*. That all do grant to be meritorious of eternall life to all that are partakers of it, and because the communion, and imputation of it is of Gods free grace, and the faith by which we receive and apply it is Gods free gift, therefore the reward of it, to wit, eternall life is of free
grace

grace, and not of debt, as the *Apostle* here saith, whereupon the conclusion followes, that the righteousness which *God* accepts, and imputes, is properly the righteousness of *Christ* apprehended by faith.

Fourthly, the *Apostle* teacheth, expressly, verse 6. and 7. that the thing imputed simply, and properly, by *God*, is righteousness, and such a righteousness, as being imputed, brings forgiveness of iniquity, & covers sinnes, and so makes the believer blessed. Now there is no righteousness to be found among all mankind but *Christ's* perfect righteousness, and satisfaction, and that is a perfect propitiation for all sinnes, and an expiation of all iniquity to them, who by faith have put on *Christ*, therefore it is the righteousness which is imputed to every believer for justification.

Fifthly, that which is said to be imputed to *Abraham*, and to every true believer, is righteousness, to justification: for the discourse

4. Arg.

5. Arg.

of the *Apostle* both here, and in the Chapters next going before, & that which next followeth is altogether of justifying, as appeares, Chap. 3. 24. 25. 26, 28, 30. and Chap. 5. 1, 16, 17, 18, 19. in all which places, he names expressly justification, & justifying : and here in this 4. Cap. he brings *Abrahams* example, and *Dauids* testimony, to shew how we are justified. Now there is nothing which doth serve to us for justification, but that which is found in *Christ* our mediator, even his righteousness and perfect fulfilling of the Law, so he plainly affirms and teacheth Chap. 5, 19. and 8, 3, 4. and 10, 3, 4. and therefore his righteousness upon the true believing of *Abraham*, and the faithfull, is counted, and imputed to them, and set on their skore, and they by it are justified.

6 Arg.

Lastly, as the imputing of any thing for righteousness, is to be taken in other places of *Scripture*, wheresoever it is mentioned, so undoubtedly, it is here to be taken.

For

For the *Scripture* is the best expounder of it selfe; and the spirit of *God* therein speaking doth best understand & shew his own meaning. Now the onely place in all the *Scripture* where any thing besides faith, and believing is said to be counted to man for righteousness, is that place of the *Psalmist*, *Psal.* 106. and 31. where the godly zealous act of *Phinees*, in executing just judgement on *Zamri*, and *Cosbi* is said to be counted to him for righteousness. Now the meaning of the wordes there cannot be, that this act of *Phinees* was accepted of *God*, and counted to him for righteousness to justification. For then it will follow that a man may bee justified before *God* by one act, or worke of his owne. Which the *Apostle* here utterly condemneth as a grosse error, and bends his whole discourse against it. The true sense and meaning of the phrase is no more but this, that *Phinees* performing such an act of godly zeale, as is proper onely to a faithfull righteous man, who

who by the spirit of regeneration, dwelling in him is so united unto *Christ*, that by faith he was a true partaker of his righteousness. God upon this act gave him the testimony of righteousness, and declared and judged him to be a righteous man truly justified. Therefore the *Apostles* phrase of counting faith to the beleever for righteousness, which he often useth in this Chapter, signifieth after the same manner, Gods counting a true beleever for a righteous man, and giving him the testimony of righteousness, because he is righteous indeed by communion of *Christs* righteousness which hee hath apprehended, applied, and enjoyeth by faith.

The confutation of the false hereticall exposition of the Apostles wordes maintained by the Socinian faction.

First whereas they hold that faith considered by it selfe in

a proper literall sense, without consideration of the object, or laying hold on *Christ*, and his righteousness, is counted to the believer for righteousness to justification, and God requires in and of us, no other thing for righteousness, neither our owne workes performed in our owne persons according to the Law, nor *Christ's* perfect righteousness and fulfilling of the Law made ours by spirituall union and communion with *Christ*, and accepted of God for us. This I prove to bee false hereticall and blasphemous, by these arguments following.

First faith taken in a proper sense is a part of our conformity, and obedience to the Law of God, which above all things requires that wee give honour to God by beleevyng him and his word, and by trusting in him as our onely rock, & the God of our strength, and salvation. They therefore teaching that faith in a proper sense is counted for righteousness, doe

I. Arg.

doe teach that wee are iustified by a worke of obedience, to the Law performed in our owne persons, and GOD requires on our behalfe, no other righteousness for justification, which Doctrine the *Apostle* utterly condemnes. Therefore their opinion and exposition is hereticall, and more impious then the Pelagian and Popish heresies concerning iustification.

2. *Arg.*

Secondly that which was properly imputed to *Abraham*, and is so imputed to true beleivers is righteousness, so the *Apostle* in plaine wordes expresseth, *verse 6.* and *II.* but faith in a proper sense is not righteousness. For righteousness is perfect conformity to the Law, as sinne is transgression of the Law, yea humane righteousness is a mans keeping of the whole Law, and his observing to doe all GODS commandements with his whole heart all the dayes of his life, as wee read *Dente-*

ronemie 8.

Thirdly that which chargeth GOD with error and falshood, in his iudgement is blasphemous. This opinion that GOD counts faith for righteousness, that is, thinketh, iudgeth, and esteemeth it to bee righteousness, in a proper sense, chargeth GOD with error and falshood in his iudgement. For faith is not any true righteousness properly. Therefore this opinion is blasphemy, If they plead that GOD by his absolute sovereignty of power, may accept and repute that for righteousness which is not true righteousness: This doth but more entangle them and involve them in error. For GOD and his sovereign power are all one: as GOD cannot lye, nor make contradictories true, so his sovereignty of power, cannot either make that to bee righteousness which is not, or truely iudge it so to bee. Neither can his infinite iustice bee satisfied without

3. Arg.

without perfect fulfilling of his Law, nor allow any man to be iustified without righteousness, nor will his truth suffer him to count any iust who is not iust. Therefore by this base shift, and wicked pretence devised to hide, and cover their blasphemy, they do runne further into blasphemy, and make his soveraigne power, a tyrant and oppressour of his iustice and truth.

4 Arg.

Fourthly that opinion which taketh away, and denyeth the meanes by which God is revealed to be infinitely iust, mercifull and wite, and makes the satisfaction of *Christ*, and his perfect fulfilling the Law, a vaine and needlesse thing, is most hereticall, impious, and blasphemous. This opinion, that God by his soveraigne power can, and doth accept and count imperfect faith for perfect righteousness, takes away the meanes by which Gods iustice, mercy, and wisdom are revealed to be infinit, yea it extenuates and vilifies Gods iustice

iustice, mercy, bounty, and wisdom, and makes *Christ*, full satisfaction, a vaine, superfluous and needlesse thing. Therefore it is an impious and blasphemous opinion.

First that which reveales *GOD* to be infinitely iust is, that he cannot be reconciled to men that have sinned without execution of iustice to the full, and a full satisfaction made according to his iust Law, if not by men in their owne persons, which is impossible, yet by their mediator and surety, in their behalfe, and by him communicated to them, and made theirs, as truly as if they had fulfilled the Law in their owne persons. And though this satisfaction be of infinit value, yet it cannot profit them, nor actually merit for them till they be partakers of it truly, and really by spirituall communion. This is that meanes by which *GOD* is known to be infinitely iust.

Secondly, when *GODS* infinite iustice was so strict, that nothing could satisfie it, nor redeeme mankind

kind, but a satisfaction of infinite value made for them. And when all the world was not able to find such a satisfaction; that his wisdom should finde one out, and have it ready before hand in her eternall treasures, even a full satisfaction performed in mans nature, by God the eternall son, and also the meanes to make it truly and really the satisfaction of every man truly beleiving, that is, by the Holy Ghost shed on them through the Sonne *Christ*, and making them one spirituall body with him. This reveales God to be infinite in wisdom.

Thirdly in that God the Father would in this case give his onely begotten sonne, to be humbled in our nature, and to obey, suffer, and make such a satisfaction for poore miserable men, in that the sonne would willingly take all this upon him. to doe and suffer whatsoever iustice could require, and in that the holy Ghost, when this satisfaction could not otherwise profit

profit men nor bee made theirs, doth not disdain to take up for his constant dwelling, the earthly tabernacles of mens bodies, and to worke in them all graces needfull, to conformethem to *Christ*, and to make them sensibly to enjoy him with all his benefits. This most wonderfully shewes Gods infinite mercy, bounty and free goodnesse. And all these meanes which are manifested and maintained by our Doctrine of justification, this wicked opinion of the *Socinians* doth utterly take away. First it denies Gods justice to require mans communion of such an infinite satisfaction made by *Christ* for him : it treads Gods justice under foote by his sovereignty of power, and maugre justice, it makes mans imperfect faith to go current for righteousness, and to be accepted for perfect righteousness, to justification. Secondly if God by sovereignty of power can beare downe justice, and make any weak and imperfect thing such as mans

faith is; serve instead of *Christ's* full satisfaction and perfect righteousness: Then hee might by the same power have appointed the sacrifice of a Lamb, or any cleane beast, or the satisfaction of any mere man, and so it will follow that the giving of his son to bee made man, was no point of wisdom, but a going farre about, and spending much, even *Christ's* blood, when lesse might have served the turne. As for Gods goodnesse mercy and bounty, they are hereby made painted shewes and shadowes, yea needlesse prodigality, and *Christ's* satisfaction is made vaine and superfluous. Therefore this opinion which brings in such impious consequences, is blasphemous and hereticall.

Fifthly, that opinion which overthrowes the sacraments of the Gospel, and takes away the true use of them, is hereticall, prophane, and impious. This opinion that *Christ's* righteousness is not imputed to the faithfull, doth so. For
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the sacraments are scales of our union, and communion with *Christ*: Baptisme scales our engrafting into *Christ* in our new birth, by which we become one with him. The *LORDS* Supper is such a lively scale of our communion with *Christ*, in the benefits of his death, passion, and full satisfaction, expressed under the termes of eating his flesh, and drinking his blood, that it is commonly called, the communion of the faithfull, when it is rightly received. But these Hereticks while by imputing faith in a proper sense, they exclude the imputation of *Christs* righteousness to the faithfull, they deny their communion, and union with *Christ*, they take away the truth and the use of the Sacraments, for if the faithfull are regenerate, and by one spirit ingrafted into *Christ*, and united unto him, as Baptisme signifieth, and scaleth: and if they have spiritual communion with *Christ* of his righteousness, and all other benefits which the *LORDS*

Supper signifieth, and is thereof a
 seale to them : Then GOD whose
 judgment is according to truth,
 cannot but impute *Christs* righte-
 ousnes to them, and accept it for
 them, and account it theirs. They
 who deny GODs imputing of it do
 either charge *GOD* with injustice,
 and error of judgment in not
 counting, and iudging that to be
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 the faithfull with *Christ*, and make
 the sacraments lying signes, and
 seales of false things, and things
 which are not. Therefore their
 opinion is most abominable, pro-
 fane, impious, and blasphemous.

6 Arg.

Sixtly, that opinion which is in-
 vented, and maintained by Here-
 tiks, who deny the eternall God-
 head of *Christ*, and tends mainly
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Christs being GOD, and man, in
 one person, is Hereticall and blas-
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 the *Socinians*, it is an invention of
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Haretiks, and tends to take away the use of *Christs* being *GOD*, and to perswade men that there is no necessary use of his being *GOD*, and man in one person. For all Orthodox Divines give this reason, why it was necessary that *Christ* the mediator should be *God* in our nature, even that the obedience & suffering which he did under goe in mans nature, might be the obedience and suffering of *God*, and so of infinite value, and though of him alone, and but for a time, yet of more worth, then if all men in their owne persons had obeyed as much as hee did and suffered for ever in Hell. They teach also, that first for the removing of so great evils, as the infinite wrath of *God*, eternall death, and torment in Hell: and secondly, for purchase of so great a good, as is the state of righteousness, and of grace, and also of eternall glory in Heaven. *Gods* justice could require no lesse satisfaction, and righteousness, nor be satisfied with

any other, but that which is performed by him, who is God and man, in one person that is the perfect righteousness and satisfaction of *Christ* which alone by the infinite value which it receives from his God-head, is fit to remove so infinite an evil, and to procure so infinite a good to men: But the maintainers of this *Socinian* opinion by denying that Gods infinite justice stands in strength to exact such a satisfaction being over-ruled, and oppressed, by absolute sovereignty of power; and by teaching that mercy, and bounty run beyond reason, freeing men from all need of such an infinite satisfaction to be communicated & imputed to them, and justifying them freely without righteousness, they do take away the use of *Christs* God-head in his mediation, and the causes, and reasons, for which it was necessary that he should be *GOD* as well as man: And in conclusion, in places where they dare be bold to disclose the secret thoughts

thoughts of their hearts, they roundly deny *Christ* to be the Sonne of God, of the same substance with *GOD* the Father. Therefore this their opinion is most impious, blasphemous, and Hereticall: And indeed it is never found in Histories, to have been maintained by any but Samosatene Heretiks, deadly enemies to *Christs* deity.

Lastly, that opinion which is builded upon an Hereticall, and blasphemous ground, and is upheld, and maintained by blasphemous arguments, which do shake, and even raze the maine foundations of true Religion, must needs be most wicked and blasphemous: and such is this opinion; for it is builded upon this blasphemous ground, that *GOD* by his sovereign power may do and will, things contrary to his justice, that is, count and accept that for righteousness, which is no righteousness, nor worthy to be accounted an act of perfect righteousness, for such is the faith of fraile man taken in a proper sense.

The arguments by which it is commonly maintained are also blasphemous, and wicked; to wit, First they argue, that *Christs* righteousness is not imputed to true believers, neither can be made or counted theirs by *GOD*. Because *Christs* righteousness is the righteousness of another far different from them: and *GOD* cannot iustify one, by anothers righteousness, and therefore we are not iustified by *Christs* righteousness, neither is it imputed in iustification. Now what is this but a denying of the union, of the faithfull with *Christ*, for if he be one with us, and we one with him, then are our sinnes made his by communion, and in him satisfied, and his righteousness and satisfaction is made ours, and we thereby are pardoned, and iustified, by it as it is made ours, and is not the righteousness of a stranger, nor of one who is another so different from us, but that he and we are one spirituall body, and all his benefits are ours, and

and we have an Interest in them, and possesse them, and enioy them; so far as every one hath need of them. As this argument tends to overthrow our union with *Christ*, so *A. Wotton* in a manuscript of essays, doth professe that our union with *Christ* is onely metaphoricall. Secondly, they argue that the righteousness of *Christ* cannot be sufficient for the elect, nor counted to them for all righteousness which is in effect a denying of *Christ* to be *G O D* and man in one person, for if they acknowledge him to be *G O D*, they must needs hold that his righteousness and fulfilling of the Law, is of more worth and value, then if all men in the world had fulfilled the Law, in their owne persons without failing in one point.

Thirdly, they argue that if *Christ* his righteousness, and satisfaction be so made ours, and imputed to us that the Law may be said to be fulfilled in us, & we may said to have satisfied *G O D S* iustice, in
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him our head, and by him our surety, then is there no place left for pardon, and free forgiveness of our finnes, for pardon and satisfaction are contrary. By which they overthrow the Doctrine of redemption, and of *Christ's* satisfaction for us, and deny *Christ* to be our redeemer, and to have paid our ransome, and made a full satisfaction to the justice of God for our finnes, contrary to the *Scriptures*, and the judgement and belief of all Christian Divines, who teach that *Christ* hath paid our ransome, is our *αὐτορ* & *ἀντίαυτορ*, and properly called *αὐτορως* our redeemer. And though God's justice exacted of *Christ* our surety a full ransome, and did not abate him the least farthing of our debt, yet we are freely pardoned, and have free forgiveness, and are freely iustified by God's grace, because hee did freely give his owne son to satisfy & fulfill the Law for us, & doth freely by his grace, and the free gift of his spirit unite us to *Christ*, and make us partakers
of

of his satisfaction, & imputing his satisfaction freely to us: doth for it freely forgive our sinnes, and justify us. Fourthly while they argue that faith in a proper sense is all the righteousness which the faithfull have for justification; and yet faith is not any formall righteousness, by their owne confession, yea they deny that any formall righteousness is required in justification; hereby they deny the Saints justified to be righteous contrary to the Scriptures which call them the righteous, and the generation of the righteous, *Psal.* 1. 6. and 14. 5. and the righteous nation, *Isa.* 26. 2. and in many other places, which title Gods spirit would never give to them, if they were not formally righteous, by righteousness, communicated to them after a spirituall & heavenly manner. For to hold as they doe, that men are justified and counted righteous without any formall righteousness, which doth constitute and give being to a righteous and justified

stified man, as he is righteous and justified, is a monstrous opinion contrary to reason.

Fifthly while they deny that the faithfull are constituted and made formally righteous by the obedience of *Christ* communicated, and imputed to them, which the *Apostle* in expresse wordes doth affirme, *Rom. 5. 19.* and *8. 4.* and *Rom. 10. 4.* they in heate of argument fall into the Pelagian heresie, and are forced to deny, that *Adams* sinne and disobedience is communicated and imputed to his posterity, so as that they are formally sinners by it. And rather then they will yeeld that infants which dye before they commit actuall transgression in their owne persons, are punished with death, because they are guilty of *Adams* sinne; they doe blasphemously affirme, that God being offended and moved to wrath, by the sinnes of parents, will out of the magnificence of his judgement, and rage of his iustice, destroy

stroy innocent babes with their sinfull parents, for terrour to others; which is contrary to Gods word, and Law which teach. that children shal not dye for the sinnes of their parents, unlesse they bee partakers with them, either by communion and imputation, or by imitation and approbation, Whereas they bring for instance, that the children of *Korah* were destroyed with their father, though they were innocent, and not partakers in the sinne; herein they contradict the *Scriptures*, which expressely affirme that the children of *Korah* dyed not. *numb.* 26. 11. For they undoubtredly upon *Moses* his threatning of sudden destruction, fled from their fathers tents and escaped, and onely they perished who would not be admonished by *Moses*, to separate themselves from the congregation of *Korah*, but adhering to him were partakers of his conspiracy, and sinne of rebellion.

Sixtly when they to colour their
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heresie, proclayme *Christs* righteousness to bee the meritorious cause of iustification, and yet deny communion and imputation of it to true beleevers; what is this but to hold that *Christs* righteousness is meritorious to them, who have no interest in it? which being granted it, will follow, That *Christs* righteousness doth merit for infidels and damned reprobates, and doth as much for the justifying of them, as it doth to justify the Elect and faithfull. For true reason can conceive no cause, why *Christ* doth merit more, or conferre more to the justification of the elect and faithfull by his righteousness, then hee doth to Infidels and reprobates; but onely this, that he communicates it to the elect, gives them a proper interest in it, and makes them truly partakers of it, so that it is imputed to them, and made their meritorious ransom: this while these men deny, they deny *Christs* righteousness to merit any more for the faithfull,

faithfull, then for damned reprobates. And thus the intent is to set up Pelagian and Arminian free will, and to make this the onely difference betweene them that are justified and them that are damned, that whereas both alike have equall share in *Christ's* merits, and *Christ* hath merited as much for the one, as the other, and given as much grace for iustification; the one having power of free will doth use it, and will beleeve, and so is iustified by his faith imputed for righteousness; the other will not use the universall grace given to him, nor beleeve, which he might doe if he would; and therefore is damned: which is a most horrible and abominable Doctrine, and hereticall opinion.

Lastly they argue, that as in the first Covenant, GOD required workes of the Law performed by every man in his owne person, and this was the condition which man was to performe for iustification,
and

and eternall life, and so that Covenant was not free, but conditionall. So in the new Covenant God requires faith and beleaving, which wee on our part must performe for iustification, life and salvation. And hereby they abolish the freedome of the new Covenant, and make it a Covenant conditionall, and not of free grace. For whatsoever is covenanted and promised, upon a condition to be performed, is not absolutely free nor freely given; and so according to their Doctrine, they that are iustified by faith are not freely iustified by grace, whereas they plead *Scripture* for their error, and alledge that iustification and life is promised upon condition of beleaving. If you beleave, you shall be saved. I answer that, this is a grosse and absurd mistake. For every conditionall proposition doth not proponnd the condition of a Covenant, which the party to whom a thing is promised, must performe, that the promise

mise may bee made good to him ; for such a condition whensoever it is performed, makes the thing covenanted a due debt which the promiser is bound to give.) But oftentimes a conditionall proposition propounds the meanes , by which a free gift is received ; or the qualification by which one is made capable , and fit to receive, and enjoy a free gift, as for example , it is often said in *Scripture*. if yee will heare and hearken, yee shall eate the good of the land, and shall live , and not be destroyed. *Isay* 1. 19, *Ier.* 26. 3. and many other places. If we love one another, God dwelleth in us. *1 Iohn* 4. If we walke in the light, we have fellowship one with another. *1 Iohn* 1. 2. If we confesse our sinnes, hee is faithfull , and just to forgive. *1 Iohn* 1. 9. If a man be just , and do that which is right he shall surely live. *Ezech* 18. 5. 21 In all which , and the like places, there is no condition of the Covenant propounded, but onely the

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way

way and meanes to receive blessing, or the quality & condition, by which men are made capable and fit to enjoy the blessing, and sometimes the signes, tokens, and effects of them, that are in a blessed estate. And even so when Gods word saith, If you believe, yee shall be saved, There is no condition of the Covenant, propounded to be performed on our part, for justification, and salvation, but onely the qualification; by which God of his free grace doth qualify, and fit us to be iustified, and saved, and the meanes by which hee enables us to receive righteousness, and to lay hold on salvation, which is freely given to us in *Christ*. Vpon these particulars severally observed out of their owne words, and writings, I strongly conclude, that this opinion being builded upon such a blasphemous, and Hereticall ground, and upheld, and maintained by such blasphemous arguments, must needs be most impious, Hereticall, and blasphemous.

Having

Having already proved the *Socinian* and *Arminian* opition, to be most false, and 'abominable, I proceed to answer the particular arguments, contained in this 2. Chapter, which was by the Authors owne hand delivered unto me to be answered: And because he and his followers shall not complaine, of misrelating any of his words, I will (as I have done in the former Chapter.) first lay downe his owne words.

Socinianisme.

THe first argument brought to prove that faith and believing are in a proper sence, *Rom. 4.* said to be imputed to the believer for righteousness in justification, and not the righteousness of *Christ*.

First, the letter of this *Scripture* speakes what we affirme plainly, and speakes no parable about it: yea, it speakes it once, and twice, yea, it speakes it the third, and fourth time, and is not ashamed

of it. *Abraham* beleevved God, and it was imputed to him for righteousness *verse 3.* Againe to him that worketh not, but believeth in him that justifieth, the ungodly his Faith is counted to him for righteousness, *verse 5.* And yet againe *verse 22.* And therefore it was imputed to him for righteousness. The same phrase and expression is used also *verse 23. 24.* Certainly there is not any truth in religion, nor any article of our believe, that can boast of the letter of the *Scripture* more full, expresse and pregnant for it; what is maintained concerning the imputation of faith, hath all the authority, and countenance from the *Scriptures*, that wordes can lightly give, whereas the imputation of *Christs* righteousness (in that sense which many magnifie) hath not the least reliefe either from any sound of wordes, or sight of letter in the *Scripture*.

Christianisme.

HIs first argument reduced into the forme of a syllogisme, runs thus. That opinion which hath the Letter of the *Scripture*, more full expresse and pregnant for it, then any truth in religion, or article of our beliefe, and hath all the authority and countenance from the *Scripture*, that wordes can lightly give, is certainly true.

This opinion concerning the imputation of faith in a proper sense is such. Therefore it is a true and sound opinion.

That this imputation of faith, may boast of the letter of *Scripture*, and of all the authority and countenance that wordes can give, hee proves, because the letter of the *Scripture* speakes it once, twice, yea thrice and foure times, to wit, in this Chapter, *Rom. verse 3. 5. 22, 23, 24.* to which I will adde a fift time *verse. 9.*

The more true that the propo-

Ans.

sition is, the more false is the assumption, wherein hee assumes most falsely to his opinion, that which in no wise belongs to it, and thereupon inferres a most false conclusion. I answered therefore that his assumption is an heap of impudent lyes. First the killing letter of the *Scripture* may give some countenance to it, that is, speeches of *Scripture* understood, and urged literally, which are spoken by Gods spirit tropically and in a figure. This Saint *Austin* calls the killing letter, because they who take the words properly, and so urge them obstinately, they slay their owne soules. But the true literall sense of the wordes, which are improperly literall, will never give any countenance to this hereticall opinion, as I have shewed before most fully.

2 I cannot but accuse him here of most intollerable impudency in that he affirms, that this most Hereticall opinion hath more full expresse, and pregnant testimony from
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from the letter of the *Scripture*, then any truth in Religion, or any article of Religion, and hath all the authority and countenance from the *Scripture*, that words can give, whereas in all the *Scripture*, faith is not once said to be imputed for righteousness, in a proper sense, in all the word of GOD, and is onely seven times said to be counted, or imputed for righteousness, and that tropically; while the *Apostle* useth the phrase borrowed from that improper speech which is spoken of *Abraham*, *Gen. 15. 6.* That when *Abraham* believed GOD, he counted it to him for righteousness. For it is manifest that in this Chapter, he altogether insults upon that speech, and doth but repeat it six times: and so likewise *Gal. 3. 6.* Saint *James* also once useth it, speaking of declarative justification, to prove that *Abraham* was justified by workes, *Iam. 2. 23.* that is, declared before men to be righteous, because the *Scripture* saith, *Abraham believed GOD, and*

it was imputed to him for righteousness. So that of Saint James may be believed, faith is not the righteousness for which man is accepted with GOD, (as the Socinians teach) but that by which man obtaines the testimony of righteousness, as Iustine Martyr understands this phrase. Now that *Christ*, and his fulfilling of the law is truly, and properly, the righteousness by which all believers are justified, constituted, and made righteous before GOD: the *Scriptures* do in proper literall speech, as well as improperly more often affirme, as *Isa.* 61. 10. *Rom.* 3. 24. *Rom.* 4. 6. *Rom.* 5. 17, 18, 19. *Rom.* 8. 4. and 10. 3. 4. and *Phil.* 3. 9. and 1 *Cor.* 1. 30. and 2 *Cor.* 5. 24. these twelve places do plainly teach and affirme, that the righteousness by which men are made and constituted righteous in justification, is *Christ's* obedience and satisfaction, made to the Law, for our redemption, and nine of them are proper speeches; so that
here

here wee see the communion of *Christs* righteousness which hee opposeth, hath more authority, and countenance from the *Scripture*, and more full expresse, and pregnant testimony from the letter of it. If I should instance in other truths of Religion, as that there is one true *GOD*, even *Jehovah*, and none beside him; or that hee created all things, or concerning the deity of *Christ*, and of the holy Ghost, or concerning redemption by *Christ*, or the last Iudgment, resurrection and life eternall: ten expresse, and pregnant testimonies of *Scripture* might be brought to prove any one of them; for every one wherein imputation of faith is named. So that here we see what he cannot prove by argument, he goeth about by impudent outfaceing to impose upon his hearers, and readers.

But let us examine the prooffe of this bold assertion even his assumption, which certainly is as poore weake, and begerly, as his forehead

forehead is strong, like brasse, in impudent affirming it. The letter of the *Scripture*, (saith hee) affirms it plainly once and twice, yea a third and fourth time. Therefore it is most certainly true. To this I answered, that the letter of the *Scripture* affirms that faith and believing was counted to *Abraham*, and is to other believers, but not in a proper sense, but tropically; and so many things are often affirmed by the letter of the *Scripture*, which if we understand them in a proper sense, are most false, as for example. God is said to repent *Gen* 6. two severall times, to wit. ver. 6. 7. and *Ier*. 26. three severall times, viz. ver. 3. 13. 19. and *Amos* 7. 3, 6. and *Iud* 2. 18. and *I Sam*. 15. 11. *Psal*. 135. 14. *Ier*. 18. 10. with many more. So likewise an hand, and armes, and eyes, and mouth, are often attributed by the letter, of the *Scripture* to God, which speeches if wee should understand in a proper sense they would prove a killing letter

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tous; therefore this is a most absurd and ridiculous prooffe well be-
seeming the thing which it is
brought to prove. And as he fal-
ters in his Logick and his reasons,
so he shewes ignorance of rhetor-
ik, for he takes it for a certaine
truth, that one phrase foure times
used must needs be taken in a
proper literall sense. But rhetorik
would have taught him that to use
divers tropicall speeches together,
is an Allegory, and elegancy of
speech often used in *Scripture*, as
the places last cited shew. To
which let me add one most preg-
nant instance, *Gal. 3.* where the
word faith in a discourse of justifi-
cation is used ten times in an im-
proper sense, for the Gospel which
is the word of faith, and teacheth
iustification by *Christ*, and by be-
lieving in him, and not by our
owne workes, which the Law re-
quires, to wit, *verses 3, 5, 7, 8, 9,*
12, 14, 22, 23, 25.

Now it may be he perceived
little strength in his argument
brought

brought for his imputation of faith, notwithstanding, his great braggs, and therefore he shootes one fooles bolt against the imputation of *Christs* righteousness, which is an argument or syllogisme, consisting of an assumption without a proposition, or a conclusion expressed: but I can coniecture what he meant to conclude, namely, that the imputation of *Christs* righteousness in iustification, is a mere faction, and ought not to be believed.

The imputation of *Christs* righteousness, (in that sense which many magnifie) hath not the least reliefe, either from sound of words, or light of letter in the *Scripture*.

To which I answer, first that if this were granted (which is most false) yet it doth not follow that faith alone in a proper sense is imputed. *Ridiculum caput* (saith he in the Comedie) *quasi necesse sit, si iustitia Christi non dicitur imputari, fidem reputari pro iustitia*. It is

is a ridiculous conceipt, to thinke that if *Christs* righteousness be not imputed, therefore faith alone in a proper sense must be said to bee imputed. *David* tells us that *Phinees* his executing of iudgement, was imputed to him for righteousness, and Saint *James* saith that *Abraham* was iustified by works, & not by faith alone: why then are not works as well as faith imputed?

But secondly I answer that his assertion is most false, and I prove it from the very wordes of the *Apostle* in the 4. Chapter, *verse* 6. where he saith that to the blessed man righteousness is imputed without workes, and *verse* 11. where he gathereth that to the beleevving *Gentiles*, though uncircumcised, righteousness shal be imputed. Now faith is not righteousness (as hee himselfe confesseth) for righteousness is perfect conformity to Gods law; & this is not to bee found in all the world, but only in *Christ*, he alone hath in mans nature fulfilled the law. As for faith, evē in *Abrahā* himselfe

himselfe it was stained with many doubtings, and feares at some times as when he called his wife his sister for better safety: and so it is in the best beleevers. Beleeving also is but a dutie and a worke of obedience to the Law; but this which is here said to bee imputed, is a righteousness without workes, or any thing performed in our owne persons; therefore faith is not the righteousness which is here said to be imputed; but the righteousness of *Christ* apprehended by faith, and couched under the name of faith and beleeving.

Socinianisme.

SEcondly the scope of the place rejoyceth also in this interpretation, that faith should be taken properly in all those passages cited, and from tropes and metonymies it turneth it selfe away. It is apparent to the circumspect Reader, that the *Apostles* maine intent and drift in this whole discourse

course of justification, was to hedge up with thornes (as it were) that false way of justification which lay through workes, and to put men from attempting any going that way, and to open and discover the true way of justification wherein men shall not faile to attain that Law of righteousness before Gods that is, in plaine speech, to make knowne unto them what they must doe, and what God requireth of them to their justification, and what he will accept at their hands this way, and what not? Now that which God precisely requires of men to their justification, instead of the works of the Law, is their faith, or to beleve (in the proper and formall signification.) He doth not require of us the righteousness of *Christ*, for our justification, this hee required of *Christ* himselfe; that which hee requires of us for this purpose is our faith in *Christ*. Therefore to certifie or say unto them, that the righteousness of
Christ

Christ should be imputed to them for righteousness, would fall short of his scope and intent this way, which was plainly and directly this, to make known unto them the counsaile and good pleasure of God, concerning that which was to be done and performed by them to their justification, which he affirmeth from place to place, to be nothing else but their faith in *Christ* or beleeving, whereas to have said thus unto them that, they must be justified by *Christ*, or by *Christs* righteousness, and withall not to have plainly signified, what God requires of them and will accept at their hand to give them fellowship in that righteousness. For justification which is by *Christ*, and without which they could not be justified, had beene rather to cast a snare upon them then to have opened a dore of life, and salvation unto them.

Christianisme.

His second way of arguing to proue his opinions from the scope of the place, and the intent of the *Apostle* in this discourse of justification. His maine argument reduced into forme runs thus.

The scope of the place, and intent of the *Apostle* is to hedg up with thornes, the false way of justification which lay through works, and to turne men from it; as also to discover the true way to them, to wit, what they must do, and what God requireth of them, to their justification, and what hee will accept at their hands, instead of the workes of the Law: and that is it which he here saith is imputed for righteousness.

But faith, and believing (in a proper and formall signification) is that which they must do, and performe to their justification, which also God requires of them,

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instead

instead of workes of the Law, and will accept at their hands instead of them. Therefore faith in a proper sense, is here said to be imputed.

To this argument I answer, First, that in the first proposition there is some truth affirmed, but immediately contradicted, and many falsehoods intermingled. That the *Apostles* scope and intent is to hedge up the false way of justification, which lay through workes, and to discover the true way, we grant for truth. But like a mad, or drunken man, he immediately contradicts the truth which he had affirmed, and tels us that the right way is doing, and performing, something which GOD requires at our hands to our justification. And what is this, but the way which lyes through workes? For to doe and perform something required of us, that it may be accepted of GOD at our hands to our justification, is to seek justification by the way of working
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in the judgement of men, that are sober and in their wits.

Besides this manifest contradiction, I find also much falshood and evill meaning. 1. In saying the truth, *that the false way lyeth through works*, that is, *works* performed in obedience to the Law by every man in his own person (which is the true intent and meaning of the Apostle) he hath a further wicked meaning, namely, that our seeking after the *righteousnesse* of *Christ*, which consists in his works of *obedience* to the Law, is the way which lyeth through *works* to *justification*, and therefore the false way. And this he declares to be his meaning in that he immediatly after labours to beat men off from *Christs righteousnesse*. Wherefore, I justly tax him here, not onely of *blasphemy*, in calling the *righteousnesse* *Christ* (who is the *way*, the *truth*, and the *life*) and seeking *justification* through it, a false way: but also of stupidity and blindnesse, in that he cannot see the difference

between our seeking *justification* by the *righteousnesse* offered to us in the Gospel to be apprehended by *faith*, even *Christs righteousnesse*; and our doing works of the Law for our *justification*; or *Christs* performing works of the Law in his own person. For *Christs righteousnesse* as it was performed by himselfe, was legall and according to the strict termes of the Law: but as it comes to us by communion, and is applyed by *faith*, it is Euangelicall. 2. In that he saith *God requires something to be done of men for their Justification*, which *God* imputes to them, and accepts at their hands instead of the works or *righteousnesse* of the Law. Hereby he sets up *justification* by something which a man doth, and performeth, which the Apostle altogether opposeth in this discourse and his whole scope is bent against it; and his whole intent and drift is to shew, that we are justified, not by giving or doing, but by receiving that which is freely given of
GOD

GOD, and reputed for *righteousnes*, even the *righteousnesse* of him, who is God, and is called therefore the *righteousnesse of God*, Chap. 3. 21, and 10. 3. Hereby also he brings in a doing and performing of something by men, which is accepted of God, over and above that which the Law requireth, which is a meere Popish fiction, tending to dishonour the Law, and to make it an imperfect rule of mans wel doing. And withall he makes the new Covenant a conditionall Covenant, and not of free Grace, promising *justification* and *salvation* upon condition of mens doing.

In the second place, his assumption, wherein he affirms that *faith* and *believing* in the proper and formal signification, is that which men must doe and performe, and which God requires and will accept at their hands instead of *works* of the Law for *justification*; it contains in it most grosse *Socinian* error, and much absurdity and untruth. First, in that he calls *faith* and

and *believing* a thing done and performed by men, this is directly contrary to the Apostle, who teacheth, that *faith* is not of our selves, but is the *gift of God*, Ephes. 2. 8. and that we of our selves are not sufficient to think much lesse to do that which God can accept: but our sufficiencies of God, 2 Cor. 3. 5. and it is God *which worketh in us both to will and to doe of his good pleasure*, Phil. 2. 13. so that *faith* and *believing* are not a condition performed by us to oblige God; but a part of the Grace freely promised in the Covenant, and given to us, even the worke and motion of his Spirit in us.

Secondly, in that he sets up *faith* instead of all *righteousnesse* and perfect fulfilling of the Law: hereby he doth proteste himselfe a *Socinian* Hereticke in plain terms, and conspires with those Heretickes to overthrow the justice of God in our *justification*, and to make *Christs satisfaction* vaine and needlesse, as I have before shewed.

After

After his arguing for the imputation of *faith*, he proceeds here in his second way of arguing, as he did in the former, to dispute against Gods imputing of *Christs righteousness* in justification. His reasons are 3. First, because God required *Christs righteousness* of *Christ* himselfe, and therefore it is not required of God for our righteousness, to justification. Secondly, because the scope of the *Apostle* is to shew what must be done, and performed by us, and what God requires at our hands, to justification, and *Christs* righteousness is not any thing performed by us, and therefore is not here said to be imputed. Thirdly, if the *Apostle* had said that we must be justified by *Christ* and his righteousness, without any other thing performed by us, this had beene to cast a snare upon us, rather then to open to us a dore of life, and salvation.

To which I answer, that as his denying of *Christs* righteousness to be imputed, is Hereticall, so also

are his reasons brought to confirme his opinion. First in that he saith God doth not require of us the righteousness of *Christ*, for our iustification; this phrase is not onely harsh, and unsavory, but also full of calumny, and close slander. It is harsh and absurd, like as if one should say, that God requires the same particular, and individuall act, done by another, to be not done by him, but by us, which implies a grosse contradiction. It is also full of close calumny, for hereby he goeth about to make men beleve, that the orthodox doctrine of iustification by the communion, and imputation of *Christ's* righteousness, is a teaching, and supposing, that God requires of us for iustification, that we be performers of the same individuall works of the law, in the propriety, and formality of them, which *Christ* performed, and so he openly expresseth his mind in another place, which is a base slander, as I have before shewed.

Secondly

Secondly, in that he saith, *God* required *Christs* righteousness of *Christ* himselfe, and not for our iustification; This implies, that *Christ* had need of iustification, and was bound to fulfill the righteousness of the Law, as a thing requisite for himselfe, and it savours very rank of the Samosatenian, and Socinian heresie, which denyeth *Christs* eternall deity, for if *Christ* his humane nature, being from the first conception most pure, upright, and holy, was personally united to the eternall Son *God*, equall with the father, and so was the Son of *God*, and heir of all things: who can doubt but that he in himselfe was worthy of glory at *Gods* right hand from his birth; as his taking of our nature upon him was altogether for us, so his infirmities, sufferings, death, and continuance on earth for the performance of all righteousness and obedience to the Law was for us, and for all the elect, both them who of old before his comming beleaved in him promised

sed and to come; and also for them who now doe beleeeve in him already come exhibited and exalted to glory in his humanity. To say or thinke that he had need to iustifie, and make righteous himselfe by his workes, and to merit glory in heaven by his righteousness; is in effect to deny that hee is God infinitely worthy of all glory, as he was the onely begotten sonne of God, and heire of all things.

His second reason is a manifest falshod, to wit, that the scope of the *Apostle* is to shew what is to be done, and performed by us, which God may accept at our hands to our justification. For the *Apostles* scope is to shew that wee are justified freely by Gods grace, by the things which *Christ* did for our redemption, . *cap.* 3. 24. and that obedience, righteousness, and satisfaction of *Christ*, we must not obtaine by any workes of our owne according to the Law, it is freely given us of God, and faith
is,

is the hand by which wee receive it, and our evidence, that we are justified by it.

His third reason is blasphemy, and contradiction of *Christ's* owne words. For our Saviour professeth and affirmeth that he alone is the dore, *John* 10. 7. & the way, *John* 14. 6. and hee who makes him the way and dore, and seeks justification life and salvation by the way of his righteousness, hee is a true disciple of *Christ*, and his *Apostles*. But to call the teaching of men in this way, the casting of a snare upon them is blasphemy. Far be it from me, and from all true Christians not to detest and abhorre such impiety, and not to thinke him worthie of the curse of *Anathema Maranatha*, who with his mouth proclaimeth, and with an obstinate heart maintaineth, that teaching of iustification by *Christ* and his righteousness is casting of a snare on men, and not of the dore of life and salvation to them.

Socinianisme.

Socinianisme.

THirdly that interpretation which is set up against it, and contendeth for the imputation of *Christs* righteousness, is cleerely overthrowne by severall circumstances, and passages in the context;

First it hath no appearance of a likelihood in it, that the *Apostle* in the great and weighty point of justification, wherein (doubtlesse) he desired, if in any subject besides, to speak with his understanding, as his owne phrase is, that is, that what hee himselfe conceives and understands may bee clearly understood by others, should time after time and in one place after another without ever explaining himself, or changing his speech throughout the whole disputation, use so strange & harsh and uncouth an expression, or figure of speech, as is not to be found in all his writings besides, to say that faith and
beleevng

beleeving is imputed for righteousness, but to meane that indeed it is the righteousness of *Christ* that is imputed; were to speake rather that he might conceale his mind then reveale it.

Christianisme.

IN this third way of arguing he layeth downe his arguments against the true Orthodox interpretation of Saint *Pauls* speeches, concerning imputation of faith for righteousness; which interpretation he goeth about to overthrow by severall circumstances, or passages in the context. I will first sitt his first argument here laid downe, and then propound and answer the rest.

Answer to the first argument.

IN this argument there are more impudent lyes then full pauses, or sentences. The first impudent lye is, that the *Apostle* expressing the state of righteousness, or of

a man justified by *Christs* righteousness; by the name of faith, and beleeving imputed for righteousness to him, should use an harsh strange and uncouth speech, and expression: what is the man so ignorant of the first grounds of Rhetorick, that a trope or figure of speech, is harsh strange and uncouth with him? It is but a Metonymie to expresse by the name of Faith, and beleeving, the state of a beleever or a faithfull man, or the object of faith, which faith hath laid hold on so fast, that they cannot be separated, but he who hath the one hath the other also, and by righteousness to expresse the state of a righteous man justified. And when we say faith is imputed for righteousness, to meane that the state of a beleever is counted the state of righteousness, or of a man justified; or that faith as it comprehends *Christs* righteousness, is counted to him that hath it righteousness: and *Christs* righteousness which the beleever by faith

faith possesseth, is set on his skore for iustification.

A second notorious untruth is, that such a figure of speech as this, is not to be found in all the *Apostles* writings besides. For the same expression and figure of speeches used by this *Apostle*, Cap. 2. 26. as I have before plainly shewed. Yea foure times in the foure last verses is the same trope used, uncircumcision first for a man uncircumcised, and secondly for the state of an uncircumcised *Gentile*, and circumcision for a circumcised *Jew*, and againe for inward sanctification whereof circumcision was the signe and Sacrament, and ten severall times doth he tropically by faith meane the Gospell, and Doctrine thereof, which is the object of faith, *Gal. 3* (as I have before noted, where he discours-eth about this weighty point of iustification.

A third impudent lye, and manifest falshood is that the *Apostle* time after time, and in one place after

after another useth the word faith or beleeving imputed, without ever explaining himselfe, or changing his speech. For that which he calls faith and beleeving, and faith it is imputed for righteousness, *vers.* 3. and 5. he explaining himselfe, and changing his speech, *v.* 6. 11. calls it righteousness, and faith God imputeth righteousness, and righteousness is imputed. In a word I doe challenge him to shew one place in all the writings of this *Apostle*, wherein he useth this phrase of faith, or beleeving, imputed for righteousness, except onely here in this Chapter, and in *Gal.* 3. In both which places he cites that testimony of *Moses*, concerning *Abraham*, that God counted faith to him for righteousness, and urgeth it in the phrase of *Moses*, but in all other places, where he writes of iustification, he useth his owne expressions, and saith that wee are iustified by *Christ's* satisfaction made for our redemption, as *Rom.* 3. 24. and by

by his obedience and fulfilling of the Law *Rom* 5. 19. and 8. 4. and 10. 3. 4. and that *Christ* is made to us righteousness, 1 *Cor*. 1. 30. and we are made the righteousness of God in him, 2 *Cor*. 5. 21. If he cannot shew any place besides these, then let him bee ashamed of his doings, in that he hath bent his tongue and pen like a bow for lyes, and shootes out in every passage so many notorious untruthes, that hee may bee suspected to have full furnished his quiver, from the armorie of the father of lyes, the Prince of darknesse.

The second Argument.

SEcondly *verses*. it is said, that to him that beleeueth his faith is imputed to him for righteousness. From which clause it is evident, that that faith (whatsoever we understand by it) which is imputed is his, somewhat that wayes truely, and properly called, his,

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before such imputation of it bee made unto him. Now it cannot be said of the righteousness of *Christ*, that it is any mans before the imputation of it to him, but faith properly taken is the beleever before it be impured (at least in order of nature, though not in time.) Therefore by faith which is here said to be imputed, cannot be meant the righteousness of *Christ*.

Answer.

THe righteousness of *Christ* by spirituall union, and communion, which every true beleever hath with *Christ*, is as truly his, as his faith. For *Christ* is made unto him righteousness, 1 *Cor.* 1. 30. and he is made the righteousness of GOD in *Christ*, 2 *Cor.* 5. 22. and that in order of nature before it is counted his righteousness. For GOD whose judgement is according to truth, doth not count that to the beleever, which he hath not before communicated,

or

or at the same time doth communicate to him. Secondly I answer, that if faith which is here called his faith, be faith in a proper sense, and be imputed for righteousness to justification; then is man justified by his owne inherent righteousness; and by a worke done and performed in his owne person, which every Orthodox Divine will tell him is flat popery or worse.

The third Argument.

THirdly granting a trope, or *Metonymie* in this place, and that by faith is meant the object of it, or the thing beleaved; yet it will not follow from hence, that the righteousness of *Christ* should be said to be imputed here, but either God himselfe, or the promise of God made to *Abraham*. For it is said *verse 3.* that *Abraham* beleaved God, not that he beleaved *Christs* righteousness, except we set up another trope to main-

tain the former, and by God will say is meant the righteousness of *Christ*, which would bee not a trope or figure, but rather a monster of speech. Therefore the righteousness of *Christ* is not here said to be imputed for righteousness, but faith properly taken. Yea whereas the object of faith as justifying, is expressed with great variety of words, and termes in *Scripture*, in all this variety there is not once to bee found the least mention, of the righteousness of *Christ*: as if the holy Ghost foreseeing the kindling of this false fire, had purposely withdrawne, or withheld all fuell that might feed it. Sometimes *Christ* in person is made the object of this faith, *Iohn 3. 16.* besides many such expressions. Sometimes *Christ* in his Doctrine, or the Doctrine and word of *Christ*, *Iohn 5. 46.* had yee beleevd *Moses*, yee would have beleevd mee. Sometimes *Christ* in the relation of his person, and that either as he stands related

related unto GOD as his father, *Iohn* 20. 31. or else as hee stands related to those ancient promises of GOD made unto the *Jewes* concerning a *Messiah* to be given and sent unto them, *Iohn* 8. 24. except yee beleeve that I am hee, yee shall dye in your sinnes. Sometimes the raising up of *Christ* from the dead, as *Rom.* 10. 9. Sometimes GOD himselfe is made the object of faith. *1. Pet.* 1. 21. Sometimes the record or testimony of GOD concerning his sonne, is made the object of faith, *1. Ioh.* 5. 10. In all this variety or diversity of expressing the object of faith, as iustifying, there is no sound or intimation of the righteousness or active obedience of *Christ*. Not but that the righteousness of *Christ* is, and ought to bee beleeved as well as other things revealed, and affirmed in the *Scriptures*: yea it is of nearer concernment to the maine to beleeve it, then the beleeving of many things besides comprehended

ded in the *Scriptures* as well as it, but the reason I conceive) why it is not numbred or reckoned up among the objects of faith, as iustifying is, because though it ought, and cannot but be beleevd by that faith which iustifyeth, yet it may be beleevd also by such a faith, which is so farre from iustifying, that it denyeth this *Christ* (whose righteousness notwithstanding it beleeveth) to be the sonne of God. Thus some of his owne nation (the *Jewes*) have given testimony to his righteousness and innocency, who yet received him not for their *Messiah*, nor beleevd him to be God. And this is the frame & constitution of the *Turkish* faith (for the most part) at this day.

Answer.

I N this third argument he undertakes to prove, that if faith were said to be imputed by a trope of metonymie, and that by faith were meant the object of it, yet *Christ's* righteousness cannot be meant, because the object of that faith which

which is said to be imputed, is
 God himselfe, or the promise of
 God : But to understand, that by
 God is meant *Christs* righteous-
 nes, would be not a trope or figure
 of speech, but a monster of speech.
 To which I answered, that *Abra-*
hams faith which was imputed,
 was a believing that God in *Christ*
 was his shield, and his exceeding
 great reward. *Gen. 15. 1.* Now
 no man can in believing by a true
 faith separate the righteousness,
 and full satisfaction of *Christ* God
 and man, from *Christ* himselfe. To
 beleeve God to be our reward is
 to believe that God is become our
 righteousness, and so our reward ;
 for the reward of blessednes is the
 reward of righteousness, and is cal-
 led the Crowne of righteousness. *2.*
Tim. 4. So that the argument
 may be turned thus against him-
 selfe. Whosoever truly believes
 God to be his reward, he believes
 that God is righteousness, and
 so *Christ* as he is *IEHOVAH*, his
 righteousness. *Abraham* when his
 S 4 faith /

faith was counted to him for righteousness, believed that God was his reward : Therefore hee believed that God was his righteousness, and so *Christ* as hee is *IGHOVAH* our righteousness, was the object of his justifying faith. Secondly, he hath here one most grosse and absurd speech, which shewes either his palpable ignorance in Rhetorick, or desperat impudency. That is, that if one should speak of believing *God*, and meane believing *Christ's* righteousness ; this were not a trope or figure, but a monster of speech. Here I will intreat him to tell me ingenuously whether he doth hold the *Lord Christ* (who appeared, and spake to *Abraham*, and the Fathers, and whom they believed) to be the true *God*. If he denyeth him to be the true *God*, then wee shall take him to be in all points of herefie a compleat *Socinian*: if hee grants that *Christ* is *God*, and his righteousness performed in our nature, is the righteousness of *God* and insepa-

inseparable from his person; then hee who truly believes in *Christ*, and enjoyes him, must needs believe his righteousness, and enjoy it, and to speak of believing in *Christ* God our shield, and reward, and to meane not his Godhead barely or his naked person, but his righteousness also, and that he is *LEHOVAH* our righteousness; this is but a metonymie of the subject, which non can call a monster of speech, but hee who is ignorant in the grounds of Rhetorick.

Thirdly, in his denying, that *Christs* righteousness is the object of justifying faith, he doth most openly contradict that which hee hath writ in the former Chapter, in the 6 part, where hee professeth that *Christ* and his righteousness, is the object of that faith which is imputed; and if it doth not lay hold on *Christ*, it is not capable of imputation. His rehearsing of the variety of the objects of faith, mentioned in the *Scripture*, and denying *Christs* righteousness to be a
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ny object, or thing beleevd: hee doth notoriously delude and gull his readers, and shewes great impudency; for what more often required in the *Scripture* to be beleevd, then that *Christ* is our true sacrifice for sinne, and our sacrifice of righteousness, and that he is the end and fulfilling of the Law; for righteousness to every one that beleeveth? yea, he gives himselfe the ly, and by his owne argument overthrowes his conclusion: For among the things which the *Scriptures* require that we should believe, he reckons *Christ* himselfe, and the doctrine of *Christ*, and the promise of *Christ*, the testimony which God hath given of his Son, and the resurrection of *Christ*; every one of which includes in it *Christ's* righteousness; for if wee believe in *Christ* aright, wee believe him to be the righteous servant of God, in whom his soule delighteth, who hath fulfilled all righteousness, is the end of the Law, for righteousness to every beleever

belcever, and is *Iehovah*, our righteousness; such a one he was promised to be. The Gospel which is his doctrine, teacheth him to be such a one. The testimony which God hath given of him, is that in him we have eternall life, which is the crowne of righteousness. His resurrection is the evidence of his righteousness, and that the Law was fulfilled by him, and death therefore could not hold him captive: so that by rehearsing these as the objects of faith, hee confuts himselfe, and confirms our doctrine. And lastly, he professeth vaine tergiversation, openly, by granting that *Christs* righteousness is to be believed. But whereas hee saith that Turkes, and Iewes, believe not *Christ*, and yet believe his righteousness; this is a monster in speech, sense, and reason; For how can a man beleeve that a person which is not is righteous, and that righteousness may subsist without a subject. None can beleeve: *Christs* righteousness to be, as the

the *Scripture* calles it, the righteousness of God, unlesse he believe *Christ* to be God. Some Turks acknowledg *Christ* to have beene a Prophet, but his perfect righteousness performed to the whole Law for us, they do not believe. And the Jewes to this day blaspheme *Christ* and call him a lyar, an Impostor, a deceiver, and malefactor, justly crucified for his wickednes. And therefore in this argument he sheweth that his tongue and pen are applied to ly, and forge, to contradict himselfe, and to be constant in nothing but in holding obstinately his hereticall conclusions.

4 Argument.

Fourthly, that faith which is said to be imputed to *Abraham* for righteousness ver. 3. is that faith by which he believed in *God*, that quickeneth the dead, and calleth the things which are not as if they were. ver. 17. But the

the righteousness of *Christ* can in no tollerable construction or congruity of speech be called that faith by which *Abraham* beleeveth in *God*, that quickeneth the dead. Therefore the righteousness of *Christ* is not that faith, which is here said to be imputed for righteousness.

Answer.

I Answer, first that a true believer may truly say, my righteousness which I have in *Christ* is this, that I believe in *God*, who quickeneth the dead, and graciously calleth and counteth me (who am not righteous in my selfe nor by my owne righteousness) a righteous and justified person.

Secondly, that *God* did not quicken and raise up *Christ*, till he had perfectly fulfilled all righteousness, and satisfied the law for us as our surety. Neither doth hee quicken any dead but through his

his righteousness and by his spirit communicating it to them, the debtor or his surety, layd up in prison, cannot be released til the debt be fully discharged. And therefore *Christs* righteousness is comprehended by that faith which believeth in *God* who quickeneth the dead, because quickning the dead, necessarily presupposeth their communion of the righteousness of *Christ*, and under the name of that faith may by a metonymie be truely said to be imputed to justification.

§ *Argument.*

FIrstly, the faith imputed to *Abraham*, ver. 3. is that faith wherein he is said not to be weak, ver. 19. and is opposed to doubting of the promise of *God*, through unbelief ver. 20. But the righteousness of *Christ* cannot be conceived to be that wherein *Abraham* was not weak, neither doth the righteousness of *Christ* carie

carryin it any opposition to doubting of the promise, through unbelief, being a thing of a differing kind and nature from it. But betweene faith properly taken, or a firme beleeving, and doubting through unbelief, there is a direct and perfect opposition. And therefore it is faith in this sence, and not the righteousness of *Christ* which is said to bee imputed for righteousness.

Answer,

I Answer, that though *Christs* righteousness bee a thing different from the beleevers faith: yet when the beleever by a strong faith, and without doubting possesseth *Christ*, and his faith doth spiritually comprehend in it *Christs* righteousness; then God counts it to him for righteousness, that is, judgeth him a righteous man by communion of *Christs* righteousness, but doth not iudge his faith and *Christs* righteousness

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to be one the same very thing. This argument is not to the matter. It may bee turned against himselfe thus. The more strong a man is in faith, and farre from doubting of the promise through unbelieve, the more firmly he is united to *Christ*, and the more full communion hee hath of *Christs* righteousness, and with more reason may hee being so faithfull be counted righteous, and *Christs* righteousness under the name of faith be imputed to him: This was *Abrahams* case he was strong in faith and doubted not, and therefore having firme union with *Christ*, and communion of all his benefits, God justly imputed faith to him for righteousness, and counted him so beleeving iustified, and righteous by *Christs* righteousness, and so in like case God will deale with other beleivers.

The sixth Argument.

Sixtly, that faith which was imputed to *Abraham* was that by which he was assured, that he who had promised, was able also to doe it, *verse 21. and 22.* But the righteousness of *Christ* is not capable of any such description as this, that by it *Abraham* was fully assured, &c. Therefore it is not that, which was imputed to *Abraham*.

Answer.

Inswer to this, as to the former. It is not to the matter, untill he first prove that the name of one thing, may not bee used by a *Metonymie* to expresse another, except these two things be both one, & the same thing; we will deride such foolish arguments. Though *Christ's* righteousness be not one and the same thing with faith: yet the more it doth assure

us of the performance of Gods promise in *Christ*, the more closely it comprehends *Christs* righteousness, and the more iust cause there is, that under the name of faith, *Christs* righteousness should be imputed by a *Metonymie*.

The seventh Argument.

Seventhly that which shall be imputed unto us, for righteousness is said to be our believing in him, that raised up *Christ* from the *dead*, *verse 24*. But the righteousness of *Christ* is not our believing on him that raised *Christ* from the dead, therefore it cannot be that, that is said to be imputed for righteousness unto us.

Answer.

THere is no faith under the name whereof *Christs* righteousness may so fitly be expressed, as that which is a believing on him who raised up *Christ* from the

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the dead, for we cannot truly believe Gods raising of *Christ* from death, but withall wee must believe that Gods justice is by him our surety fully satisfied, and his Law fulfilled in our behalfe, and we being partakers thereof and enjoying it by faith, GOD may justly impute this faith to us for righteousness. Thus his arguments being all from his matter; are easily turned upon himselfe.

3 Argument.

E ightly whereas the question, or point of imputation in justification, is handled onely in this passage of *Scripture* (for those other places *Gal. 3.* and *Iames 2.* onely mention it, but insist not at all upon any declaration, or explication thereof) it is no wayes probable but that the *Apostle* should speake somewhat distinctly, and plainly of the nature of it, otherwise hee might seeme rather to lay a stumbling block in our way, then

to have written any thing for our learning and comfort. If wee take the word faith or beleeving so often used in this Chapter in the proper and plaine signification of it, for that faith whereby a man beleeveth in *Christ* then the tenour of the discourse, is as cleere and full as may be, the streame of the whole Chapter runnes limpid and untroubled; but if wee bring in a tropicall, and *meronymicall* signification, and by faith will compell *Paul* to mean the righteousness of *Christ*, we cloath the Sun with sackcloth, and turne *Pauls* perspicuity into a greater obscurity, then any light in the *Scripture* knoweth how to comfort or to relieve. The word faith being a terme frequently used in *Scripture*, is yet never found to signifie the righteousness of *Christ*, the holy Ghost never putting this sword into that sheath, neither is there any rule of *Grammar* or figure in *Rhetorick*, that knowes how to salve up the inconsistency of such an interpretation. *Answer.*

Answer.

THis argument is no more but his owne bare affirmation, that it is probable the *Apostle* in this place where he handles the point of imputation, would speak plainly, and it is more plaine to speak of faith imputed in a proper sense; the tropicall and *metonymicall* sense or interpretation brought in is a compelling of *Paul* to meane by faith the righteousness of *Christ*, and thereby we cloath the sun with sackcloth, in which multiplicity of words, wee finde much vanity. As for imputation in justification, it is not the maine and principall point which the *Apostle* insists upon, the maine and principall points of justification are in the 3. and 5. Chapter handled plainly. and in the 8. 9. and 10. Chapters, where he plainly teacheth that the righteousness by which wee are constituted, and made righteous before God, is

Christs obedience and fulfilling of the Law. The imputation of faith comes in onely by the way, being occasioned by that testimony of *Moses* concerning *Abraham*, which the *Apostle* brings to prove that iustification is not by our owne performance, or workes of the Law, but by a righteousness which God gives, even the fulfilling of the Law by *Christ* for our redemption, which wee receive and enioy by faith so certainly, that if we bee faithfull beleevvers in *Christ*, then are wee righteous euen in Gods account; for true faith cannot be nor subsist in any who hath not communion of *Christs* righteousness. This to all iudicious men is more plaine, and limpid and cleere, then to take faith in a proper sense, and to set on it the Crowne of *Christs* righteousness, especially seeing the *Apostle* in the 6. And 11. verses sheweth that the thing properly imputed is righteousness, and therefore not faith, which cannot properly

perly be called or counted righteousness: yea he tells us, it is a propitiation to cover our sins, which in no case can bee properly said of faith. As for his words wherein he affirms, that there is more comfort in faith imputed, then in the righteousness of *Christ* imputed; they are most wicked and more hatefull then any poperie, yea blasphemous in exalting mans faith into the royall Throne of *Christ*s righteousness, and calling the teaching of the imputation thereof, the laying of a stumbling block in our way. It is to be feared that he who thus speaks and writes hath stumbled at *Christ* the precious stone, which *God* hath laid in his *Zion*, as the *Apostle* intimates, speaking of them who make the righteousness of *Christ* a stumbling block, and stone of offence, *Rom. 9. 33.* In the next place after these frivolous arguments, hee takes upon him to answer some places of the *Apostle* which are produced by us and ob-

jected against him, wherein faith and hope are used to signifie their objects, that is, the things beleaved and hoped for, as *Gal. 1. 23.* and *3. 23.* and *Colos. 1. 5.* And here he doth use notable trifling, and most absurd tergiversation. First hee grants the *Apostle* doth use in his writings such tropes of speech, which is a thing so manifest, that impudency it selfe is ashamed to deny it. And by granting this, he contradicts what hee hath before affirmed, to wit, that in all the *Apostles* writings such a trope is not to be found.

Secondly hee opposeth what before hee granted, by a forged and false distinction, affirming that the habit of faith may be used to signifie the object, but not the act, *Cujus contrarium est verissimum.* For in the places objected, the act as well as the habit, and especially the act of faith and hope are to be understood, for the habit is ordained to be exercised about the proper object, but it never is exercised

exercised about it, nor reacheth to it but by the act, faith by believing comprehends *Christ* and his righteousness, and so doth hope by the acts of it, reach that within the vaile. And indeed, if wee observe it, we shall see in this discourse, that faith which signifies the habit, as well as believing which is the act, is here said to be imputed for righteousness, as ver. 5. and 9. and therefore this distinction helpes him nothing at all.

Thirdly, hee contradicts himselfe againe, and grants that the act may be used to expresse the object, but then he flees to his old shift saying that *Christ's* righteousness is not the object of justifying faith, or of faith as justifying, which error I have before confuted, and indeed it is contrary to all reason; for the proper object of faith, as it is an instrument of justification is nothing else but righteousness.

Fourthly, he utters a notable untruth

untruth, when he saith, that the *Scripture* where it speaks of faith as justifying, makes not the least mention of *Christs* righteousness, and fulfilling of the Law. Let him read *Rom.* 3. 24. and 10. 4. and tell me whether the believing of the man, to whom *Christ* is the end or fulfilling of the Law, for righteousness be not justifying faith, & when we are said to be justified by the redemption which is in *Jesus Christ*, whether our beleeving of that our redemption be not a true justifying faith.

Lastly, he argues without reason, that though *Christs* righteousness be a thing which is to be belived, & so is a partial object of faith, yet it is not the object of justifying faith, because creation of the world, & *Christs* being born of a virgin, and his ascension are partiall objects, and yet not of faith as it is justifying; but either *Christ* himselfe, or the promise of *God*, concerning the redemption and salvation of the world by him.

To

To which I answered, 1. that his syllogism is without mood or figure: it is as if I should thus reason, That Master *Goodwin*, though he be a living creature, yet because some living creatures, as Asses, and Apes, are not reasonable creatures, therefore he is not a reasonable creature. 2. I must tell him there is but one true saving faith, and that is justifying faith: and he who can by true holy faith beleeve aright the creation, or the nativity of *Christ* borne of a virgin, or his ascension, he hath justifying faith, though when faith is acting about justification, the proper object is righteousness, even *Christ's* full satisfaction for our redemption, and salvation, and the justifying act, is beleeving that *Christ* is made unto us of *God* righteousness, and we are made the righteousness of *God* in him. And faith imputed for righteousness, ver. 3. is righteousness imputed. ver. 6. and 11. Thus you see all circumstances in the context stand

stand up in contestation with his exposition, which by faith here said to be imputed, understands faith in a proper sense, and *per se*, not faith in respect to *Christ's* righteousness.

But that I may not seeme to conceale any thing, nor give any thing for his upon trust, I will set downe these tergiversations in his owne words.

Socinianisme.

If it be objected, that faith is sometimes put for the object of faith, as *Gal. 3. 23* before faith came, and *Gal. 1. 22*, he preacheth the faith, &c. And may be so used with a good propriety of speech, (marke this bull, that faith put for the object of it, is a proper speech) as hope is put for the thing hoped for, which is an expression usuall in *Scripture*. To this I answer, first by concession, it is true, the name of the faculty is sometimes put for the object appropriate-

appropriated to it, neither is there any hardnes or cause of offence, or mistake in such an expression, but it rather addes a grace and countenance to the sentence wherein it is used seasonably, and with iudgement, as might be exemplified by severall *Scripture* instances, if it were pertinent. But 2. by way of opposition, I answer (Here observe how he playes Jack a both sides.) First though the faculty bee sometimes put for the object, yet the act is seldome or never (to my remembrance) the act or exercise of hope; is never put for the things hoped for; but hope it selfe is sometimes found in that signification, as *Col. 1. 5.* for the hope which is laid up in heaven, so *Tit. 2. 12.* looking for the blessed hope. Now that which is here said to bee imputed to *Abraham* for righteousness was not the habit of his faith, but *Abraham* beleevved God, that is exercised, or put forth, an act of faith, and it was imputed to him for righteousness.

Secondly

Secondly though it should be granted, that as well the act, as the habit or faculty may be sometimes put for the object, yet when the act and object have been named together, and the act expressed and specified by an object proper to it, and somewhat immediately ascribed to the act under that consideration, all which is plainly seene in this clause (*Abraham* beleevd God, and it was imputed to him for righteousness) in this case to conceive or to affirme, that what is so ascribed is neither ascribed unto the act it selfe, there mentioned (which is here *Abrahams* beleeving) nor to the object mentioned likewise with it (which is here God, *Abraham* beleevd God) but to something really differing from them both, & not so much as once mentioned in all the discourse (as namely to the righteousness of *Christ*, what is this but to turne a mans back upon the text, to looke out an interpretation & to exchange that which is plain-

ly affirmed, with what is not so much as is obscurely intimated, or implied, & to make the *Apostle* to speake as never man spake besides, not for the wisdom and excellency of his speech, but for the uncouth abstrusenes of his meaning. Doubtlesse no instance is to be found of any Author whatsoever sacred, or prophane, who so farre abhorred to be understood in what he spake, as to put his mind into wordes of such a construction.

Thirdly and lastly, neither is the righteousness of *Christ* the object of faith, as justifying (as hath bin said) nor doth the *Scripture* where it speaks of faith, as justifying, which are places not a few, make the least mention, or give the least intimation of such a thing. It is true the *Scriptures* often propound the righteoutnes of *Christ*, or his obedience to the law, as that which is to be beleaved, and so it may be termed a partiall object of faith, somewhat that is and ought to be beleaved: but so the creation
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of the world is propounded to be beleev'd, and that *Cain* was *Adams* sonne, is somewhat to be beleev'd. And generally whatsoever the *Scriptures* affirme, may be called a partiall object of faith. But the object of faith properly as it iustifieth, is either *Christ* himselfe, or the promise of *God* concerning the Redemption and salvation of the world by him. The righteousness of *Christ* is no more the object of faith as iustifying, then either his being borne of a Virgin, or his ascending into heaven, or the like, and either the one or the other might as well be here said, to be imputed to *Abraham* for righteousness, in that respect as his righteousness. Thus you see at large how many passages and circumstances in the context, stand up in contestation with that exposition which by *Pauls* faith in this Chapter, will needes understand *Christs* righteousness.

Answer.

Answer:

THat which I have noted before gives light to see many tergiversations, and much trifling in this passage. Let mee onely here desire him to repeat the wordes which he chiefly stands upon, to wit, *Abraham* beleev'd GOD, and it was imputed to him for righteousness, and tell mee whether righteousness bee not named, which was imputed to *Abraham*, and all who truly beleeve, as appears, *verse 6.* and *11.* and what righteousness can bee found fit to justify a man before GOD, besides *Christs* righteousness?

Socinianisme.

FOurthly and lastly, this interpretation we contend for, according to which the word faith, or beleeving is to bee taken properly in all the passages mentioned, and not tropically or metonymi-

nymically) was the common interpretation anciently received , and followed by the Church of God from the primitive times, and for 1500. yeares was never questioned or contradicted , neither did the contrary opinion ever looke out into the world , till the yesterday of the last age , I speak this somewhat above the analogie , and proportion of mine owne reading in matters of antiquitie , (which I confesse will not amount to any such confidence) but I am confident in this behalfe upon the undertaking of another, who searched diligently what interpretation of this *Scripture* ruled amongst the learned and Orthodox writers from time to time, so that it is but a calumny of evill report brought upon the opinion and interpretation of this *Scripture* which we maintaine , unworthy the tongue or pen of any learned or sober man, to make either *Arminius* or *Socinus* the Authors, or first founders of either. And for the
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the last hundred yeares and upward, from *Luther* and *Calvins* times, the fairest streame of interpreters so runs, as to water and refresh the same interpretation: you will easily incline (I presume) to beleeve both the one and the other, that both former and latter times have beene friends and favourers to the interpretation given; if you will please with diligence, and without partiality, to examine these few testimonies, and passages following, as they stand in their severall Authors respectively.

Christianisme.

Here he enters into his fourth & last way of confirmation, that is, to confirme his opinion, and interpretation, by testimony of learned Divines, both ancient and moderne writers, even from the *Primitive* times, to the yeare 150. after *Christ*. His be-

ginning is with great swelling words, and with wonderfull confidence, though builded not upon any reading, or knowledg, of his owne, but upon the testimony of another, doubtles of some *Socinian* braggadogo, or impudent *Arminian*, whom hee is ashamed to name, who are all of this spirit, that when they build upon weakest ground, and are most strongly convinced by testimonies of *Scripture*, and unanswerable arguments, then they affirme and outface most impudently, and brag and ly, as if they contended to winne the whetstone: Nay, we think that this confession of his small reading, is out of modesty, or out of Satanicall subtilty? that as the Diuel in the person of the Serpent vented his lies to our first Parents, so he may belch out desperate lies and forgeries under the person of another concealed Author, verily I feare the latter. because on anothers word, hee doth so boldly, and impudently, charge all the
learned

learned of the best note in this age with calumny, and false report, raised upon his opinion, (unworthy the tongue and pen, of sober and learned men) in that they make *Arminius* or *Socinus*, chiefe and first Authors of it, and without blushing affirms that the fairest streame of interpreters from the time of *Luther*, and *Calvin* runnes as water to refresh his interpretation. In both which I find such manifest falsehood, that no man of any reading can so speake and affirme, without a brazen face, maintaining wilfull and manifest lies against his owne conscience. First to the bold charge of our learned Divines with calumny, for taxing *Socinus*, and *Arminius*, as chiefe and first Authors of his opinion, I answer, That although that infamous heretick, *Petrus Abailardus*, who was gelded for his incontinence, by a man whose daughter hee had abused) laid the first ground of this opiniou, that

Christ's satisfaction is not imputed to iustification : (as Saint *Bernard* shewes, *Epist.* 190.) Yet the first Authors who expressly affirmed that *fides per se*, that is, faith by it selfe in a proper sense, without a trope, is by the *Apostle* said to be imputed, for righteousness, were *Servetus*, as *Calvin* shewes, in *opusculis*, *Socius*, part 4. cap. 4. and 1 I. de *Christo Servatore*. And *Arminius* in *Epist. ad Hippolitum de collibus*, thes. 5. Secondly to his false pretence of the maine streame of writers, since *Luther* and *Calvin*: so running as water to refresh his interpretation. I do answer and confidently affirme, that there is not one Orthodox writer to be found since that time, which ever held, that faith in a proper sense is imputed for righteousness, and denied the imputation of *Christ's* righteousness. *Servetus*, *Socius*, *Arminius* and the rest of their sect, branded for hereticks, are the only maintainers of that opinion.

To his testimonies and his im-
pu-

udent boasting of the generall consent of interpreters, I answer, First joyntly and in generall, That of all the testimonies which hee hath cited, there is not one which either affirms that faith taken in a proper sense is imputed for righteousness, or denies the imputation of *Christs* righteousness. Moreover, that all Divines who are the most zealous opposers of his interpretation, may say the same words which he cites out of Authors : and yet hold justification by *Christs* righteousness imputed, yea and in proving that truth may with good reason presse and urge the same words rightly understood. Soe that a more odious example of folly and impudency cannot be shewed then hee here shewes himselfe by, making his folly strive for Mastery with his impudency.

Secondly, for the particular testimonies which he brings both out of ancient and moderne writers. They say no more but what

Saint

Saint *Paul* faith, and wee all acknowledge and embrace for truth, viz. That *Abraham* beleeving that in *Christ*, and through his satisfaction, GOD was become his reward, was thereupon counted righteous, and GOD counted faith to him for righteousness, and so are we all iustified, not by our owne righteousness of workes performed to the Law in our own persons, but by faith laying hold on the righteousness of *Christ*, which is counted for righteousness, not in a proper sense, but relatively, as it comprehends *Christ* and his righteousness, which *Calvin* calls apprehending the goodness of GOD, and trusting in it. First for *Tertullians* words, I take them, as he doth render and rehearse them, and so the rest in order, and will take a light view of them, that wee may see his vanity, in citing testimonies which make nothing for him, but some directly against his opinion.

*Tertulian Lib. 5. c. 3 against
Marcion.*

BVt how the children of faith?
and of whose faith, if not of
Abrahams? for if *Abraham* belee-
ved God, and it was deputed to
him for righteousness, and hee
thereby obtained the name of the
father of many nations; wee by
believing God are therefore much
rather iustified, as *Abraham* was.
And *lib. de patientia cap. 6. Abra-*
ham beleeved and was deputed by
him to righteousness; but hee tri-
ed his faith by patience, when he
was commanded to sacrifice his
sonne.

All this wee grant, for here is
not a word of imputing faith in a
proper sense, onely an affirmation
that *Abraham* by believing, ob-
tained this at Gods hands, that
he was accounted and reputed to
be in the state of a righteous man,
which we all professe.

Answer

*Origen in Epist. ad Romanos,
Cap. 4. verse 5.*

IT seemes in this present place, that whereas many beleeving of *Abraham* were before, now in this beleeving his whole faith was gathered together, and so was reputed to him for righteousness, and againe in the same place *Abraham* was not by GOD testified to bee righteous, for his circumcision, but for his faith, for before his circumcision, hee beleeved GODS and it was counted to him for righteousness.

Answer

If *Origens* meaning be, as *Beza* gathered from these, and other wordes in that place, that *Abrahams* faith and all his acts of beleeving made up a perfect righteousness, and conformity to GOD, will and law; then is hee in as great an error, as the Papists who set up iustification by a mans owne inherent righteousness, and his testimony is to be abhorred. But if
his

his meaning bee that by his beleeving, and not by his circumcision, he obtained from God this testimony, that he was righteous by a righteousness beleeved, then he is full for us, and against his interpretation.

Justine Martyr Dialog. with Trypho.

A *Braham* not for his circumcision, but for his faith obtained the testimony of righteousness: for before he was circumcised, it is said of him, *Abraham* beleeved God, and it was counted to him for righteousness.

Wee grant that *Abraham* beleeving God to bee his reward in *Christ*; this faith was the evidence of his being righteous by apprehension of *Christ*, and his righteousness, and therefore by it he obtained a testimony from God, that he was in the state of righteousness. And *Justine Martyres* words say the same, and so he is cleare for us against them,

Answer

who 1

who make faith the righteousness imputed in a proper sense, and not the evidence of righteousness.

*Chrysostome on Rom. 4. 23.
saith that the Apostle*

HAVING spoken many and great things concerning *Abraham* and his faith, saith, wherefore is it written but that wee might learne, that we also are justified as hee was, because wee have beleevd the same God? and on *Gal. 3. 6.* For what was he the worse for not being under the Law? nothing at all, for his faith was sufficient to him for righteousness. All this we grant. For as *Abrahams* faith laying hold on God, as his reward in *Christ* by communion of his righteousness, was sufficient to him for righteousness, so is our faith also sufficient for us to iustification, because by it wee possesse *Christ's* righteousness.

Augustine

Augustine on the 148 Psal. saith,

FOR by beleeving wee have found what the *Jewes* lost by not by unbeleeving, for *Abraham* beleeved God, and it was imputed to him for righteousness, and on *Psal. 140.* for I beleeve in him who justifieth the ungodly, that my faith may be imputed to mee for righteousness, and in his book *de natura & gratia.* For if *Christ* dyed not in vaine, the ungodly is justified in him alone, to whom beleeving in him that justifieth the ungodly, faith is accounted to him for righteousness, and in his 68. sermon *de tempore,* *Abraham* beleeved God, and it was imputed to him for righteousness. See that without any worke hee is iustified by faith, and whatsoever was possible to be conferred on him by his observation of the Law, his beleeving alone gave it all unto him, where note that beleeving gives righteousness, and is not the righteousness given in iustification.

Primasias

Primasius on Rom. 4 3. saith.

A *Brahams* faith by the gift of GOD was so great, that both his former sinnes were forgiven, and this faith alone is said to be accepted before all righteousness: that is, before all righteousness of his owne, not instead of *Christs* righteousness. For if it had not laid hold and possessed the full satisfaction of *Christ*, it could not have gotten pardon of his sinnes.

Beda's words which he citeth concerning the faith which is imputed, are onely these, not every faith, but that onely, which worketh by love. This is a certaine truth, for no faith can bring to us a true sense and assurance of our communion with *Christ*, but that which worketh by love.

Haymo on Rom. 4 3, saith, Qui a credidit Deo, &c. Because hee beleev'd GOD, it was imputed to him for righteousness, that is, for remission of sinnes, because
by

by that very faith by which hee beleevved, he was made righteous: These wordes shew that faith by way of efficiency, and as an instrument makes men righteous, even as it brings remission of finnes by applying *Christs* satisfaction to them.

Anselmes wordes are, that hee beleevved so firmly, this was by God counted to him for righteousness, that is, by this believe he was reputed righteous. And I say there was good reason, that he who by firme faith is partaker of *Christs* righteousness, should bee reputed righteous before God.

These are his testimonies which he cites out of the Ancients whose maine streame, as he boasted, did so runne as to water his opinion. But we see they so run as to overwelme and wash away his muddie, and slimie opinion and interpretation. Not one syllable of faith in a proper sense counted for righteousness: Thus the mountaines have travelled of a child

child, and have roared out, and have made a terrible sound, and bustling, and when it comes forth in the birth, it is *ridiculum mus*, nay not so much as a poore drowned Mouse, in the eyes of judicious readers.

*I proceed to his testimonies
of moderne Divines.*

LVther on *Gal. 3. 6*: Christian Righteousnes is an affiance or confident resting on the Son of God, which confidence is imputed for righteousness; for *Christs* sake, and a little after, God counts that imperfect faith for perfect righteousness for *Christs* sake, in whom I have begun to believe. We cannot desire plainer words to prove that faith is not the righteousness by which we are justified, nor so in a proper sense counted, but *propter Christum*, that is, by reason, of him which it possesseth with all his benefits and full satisfaction.

Bucers

Bucers words are, *Abraham* beleev-
ed God, & he accounted this faith to
him for righteousness: & therefore
(saith he) by beleaving he obtain-
ed this, that God esteemed him for
a righteous man. These words
shew, that his faith was not his
righteousnes, but the thing by
which he obtained the estimation
of a righteous man. *Peter Martyrs*
words are, To be imputed for right-
eousnes in another sense, signifieth
that by which we our selves are
reckoned in the number of the
righteous, and this *Paul* attributes to
faith onely, marke the words, hee
doth not say, that faith properly
is our righteousness, but the onely
thing by meanes of which we com
to be reckoned in the number of
the righteous. *Calvin on Rom 4. 3.*

Abraham by beleaving, doth embrace the grace
offered to him, that it might not be frustrate: If
this be imputed to him for righteousness, it fol-
lowes, that he is no other way righteous, but
because trusting in Gods goodnes he hath bold-
nes to hope for all other things from him. And
again. on verse 4. Faith is counted
for righteousness, inot because it brings

from us any merit unto God, but because it apprehends the goodnesse of God. These and such speeches of *Calvin* affirme no more, but that faith is imputed for righteousness, not properly in it selfe, nor for any merit or worth of it, but meerely for that which it apprehendeth and embraceth when it is tendered. That is, Gods goodnes in giving *Christ* with all his benefits, and righteousness.

Musculus in his commonplaces. ff. 5. This faith ought to be commended, not in respect of any proper quality, but in respect of Gods purpose, by which he hath appointed, that it, to believers in *Christ*, should for his sake be imputed in the place of righteousness. These words cut the throat of his interpretation; for they tell us, that faith is imputed for righteousness, not for it selfe, or any proper quality in it, but for *Christs* sake, which is his righteousness sake. Also on *Gal.* 3. 6.

What

What did *Abraham* that should be imputed to him for righteousness, but onely this, that hee believed God? Indeed, believing is the onely meanes to receive *Christ's* righteousness, and therefore by beleeving onely we come to be counted righteous.

Also on *Gen. 15.* Hee so speaks of *Abraham's* faith, that it is plaine hee disputes of that faith by which men do not simply believe God, but believe in him. That is, trust onely in God, and rely on the righteousness of *Christ*, God and man.

Again afterwards : But when he firmly believed God, promising, that faith was imputed to him in the place of righteousness, that is, he was reputed of God righteous for that faith, and absolved from all his sinnes. It is true, it must be an holy faith, and a firme believe which must so receive *Christ* and his righteousness, that it may be reputed to us for righteousness, and we may

be reputed righteous, and absolved from our sinnes.

Bullinger on Rom 4.

Abraham committed himselfe to God, and that very thing was imputed to him for righteousness. These wordes shew, that faith in a proper sense, is not imputed, but our committing of our selves wholly to God, by faith, and relying on his righteousness, is that which is counted for righteousness. He addes also on *Gal. 3. 6.* That same faith of Abraham by which hee beleevved on God was imputed for righteousness: And very well it might, for by that he laid hold on God, as his reward, and his righteoutnesse, and shield.

Gualthers words on Rom. 4.4. are no more but the bare words of *Moses Gen. 15. 6.* *Abraham believed God, and it was counted to him for righteousness.* You see hee is put hard to it, when hee cites the bare words themselves to prove

prove his interpretation of them.

Arctius his words prove, that faith is so acceptable to God, that he counted *Abraham* righteous upon his believing, by the righteousness of *Christ*, imputed and set on his skore, not inherent in him: For thus his words run, (as he here cites them) *Rom. 4*. He imputed righteousness, that is, he so far accepted his faith, as thereupon to account him righteous, by a righteousness which is imputative. That is, not by any righteousness of faith, or other workes or graces inherent in him, but by *Christs* righteousness, which is imputative, such as may be communicated spiritually, and set on the beleivers account. Also on *verse 22*. A faith so firme and pious, was imputed to *Abraham* for righteous. Hereby he notes that it must be a firme and godly faith which is accepted of God, for no other but a firme and pious faith can possesse *Christs* righteousness.

ousnes, by reason of which it may be imputed to the believer for righteousness.

Illyrius on Rom. 4. 3.

That same beleeving was imputed to him for righteousness, yea, for true righteousness. These words shew that the righteousness for which faith is said to be counted is true righteousness, that is, onely the righteousness of *Christ* onely, for faith of it selfe is no true righteousness.

The wordes cited afterwards are directly against himselfe. That begging faith laying hold on *Christ's* righteousness, was imputed to him in the place of his own inherent righteousness: It is not therefore faith *per se proprio sensu*, but faith holding fast *Christ's* righteousness, which is counted for righteousness.

Pelican in Gen. 15. 6.

Hee simply believed Gods word, and asked no signe of the LORD, and

and hee did impute that very faith unto *Abraham* himselfe for righteousness, by which God is believed to be *propense* or ready for our good,

Hunius also saith, The faith by which *Abraham* believed God promising was imputed to him for righteousness.

Beza saith, Here the busines is concerning that which was imputed to him, namely, his faith. *Inius*, and *Tremellius* on *Gen. 15. 6.* God esteemed or counted him for righteous, though wanting righteousness, and reckoned him to be in the state of righteousness, because by firme faith he embraced the promises.

Paraus Rom. 4. 3.

Wee understand by the word faith, which is said to be imputed for righteousness, *Abrahams* resting, not in himselfe, or his owne merits, but in the promise and good will of God. These testimonies are brought to begge the

question, for they onely affirme, that faith is imputed: and by believing, men come to be counted righteous: but there is not in any one the least intimation, that faith is imputed in a proper sense, but their owne words in the same places shew, That faith by reason of that which it beleeveth, and apprehendeth, that is, *Christ* with all his merits, and benefits, is counted for righteousness, which is our true, genuine & Orthodox exposition of the *Apostles* words.

And thus I have answered all whatsoever hee hath said for his interpretation, onely his severall falshoods, and manifest untruthes in severall phrases, and boasting wordes prefixed before the testimonies, of every Author whom he nameth. I leave to the Reader to observe; For indeed they are most palpable, that every man of understanding may run and reade them.

But because I will not have such a forger, and false suborner of witnesses

nesses escape away without the iust brands of forgery, and notorious impudency. I will bring in the best learned of the Ancients and also of late Orthodox Divines, even those whom hee calls to witnesse for him; and will make them speake in their owne wordes, and testifie to all the world, that by faith imputed for righteousness, they understand not faith by it selfe in a proper sense; but the satisfaction and righteousness of *Iesus Christ* God and man, performed according to the Law, in our nature and in our behalfe, that through him the righteousness of the Law might be fulfilled in us, who beleeve in him, and are lead by his spirit.

First *Iustin Martyr* testifieth that we being in our selves transgressors, and ungodly, cannot possibly bee iustified but in the onely sonne of God: now if onely by being in him, and by that union and communion which all have with him who are in him, then
onely

onely by his righteousness. For as the same Author saith in the same place, It is his righteousness and nothing else, which can cover our sinne. *Iustin Martyr in Epist. ad Diognetum.* and in *expositio fidei*, hee saith that *Christ* as well by his exact conversation of life (that is, his perfect righteousness) as by his undeserved death hath abolished and covered our falls and failing which came in by *Adam*.

Irenaeus is so strict for our communion with *Christ* in his obedience unto death, and for our reconciliation and iustification thereby, that he imputes *Christ's* obedience to us, and saith. *In secunda Adamo reconciliati sumus, obediētes usque ad mortem facti.* In the second *Adam* wee are reconciled, being made obedient even unto death. *lib. 4. c. 14. adversus haereses.*

Athanasius in his 2 *Tom. pag. 270.* of *Cornelius* edition, saith that it is most necessary for us to beleeve

believe the *Scriptures*, that *Christ* who hath freed us from the curse, is the first fruites of the masse of mankind who are by him redeemed, and that the perfect fulfilling of the law by him the first fruites, is imputed to the whole masse, his wordes in greeke are ὁ ἀπὸ λόγι-
ζουδαί τῷ θυράματι. And in his booke *de incarnat. verbi*, hee affirms that we shall live, and bee saved, because wee are partakers of the righteousness without spot, which *Christ* God in the flesh brought into the world.

Gregory Nyssen Orat. 2. in *Cantica* saith, *Christ* having the filth or guilt of my sins transferred upon himselfe, hath communicated his perfect purity to mee, and made mee partaker of that beauty which is in himselfe.

Ambrose saith, as *Adam* is the patterne of death because of sin, so *Christ* is the patterne of life, because of his righteousness, in *cap. 7. Luca lib. 5.* And our iustification by faith, and not by workes, he

he saith was prefigured by *Jacobs* getting of the blessing in sweet smelling garments. *Jacob* was a type of every true beleever under the Gospell, *Rebecca* of the Church. The garments of the first borne *Christs* righteousness. The *Jewes* of the elder testament, like *Eſau*, sought righteousness by their owne workes, and true beleevers put on the righteousness of *Christ* by faith, being so taught by the Church their mother, and obtaine by the merit of it the blessing.

Ambrose *lib. 2. c. 2 de Iacob & vita beata.*

C*Hrysostome* saith, If a *Jew* aske thee how can all the world be saved by the righteous doings of one *Christ*? thou mayest answer him, even as all the world is condemned by one *Adams* disobedience, on *Rom 5. homil. 10.*

And in his booke *de recta fide*, It is absurd (saith he) to thinke that wee should bee made heires

of

of the punishment of the first *Adam*, by his disobedience, and should not bee partakers of the righteousness of the second *Adam*, who doth bring us to life by his most perfect obedience, *Theodoret, Serm. 10. de curand. Grac. affect.* saith, It is very convenient that he who highly praised righteousness, should in his coming in the flesh fulfill righteousness for men.

Augustine Enchirid. ad Laurent. c. 41. saith, he was made sin, that we might be made righteousness, not our owne, but *God's* righteousness; not in our selves but in him: even as he was sinne, not his owne sinne, but ours; not in himselfe, but in us. And *serm. 6. de verb. Apost.* he saith, *God* the father made him sinne, that wee might bee made the righteousness of *God* in him. Behold here two things: the righteousness of *God* not our owne: in him, not in our selves.

Leo the first, Epist. 70. saith
that

that, by the innocency of one we are all made innocent, and that by righteousness from him, derived unto men, who hath taken mans nature upon him.

Bernard. Epist. 190. as one hath borne the finnes of all, so the satisfaction of one is imputed to all. It was not one which forfeited, and another which satisfied: for the head, and the body is one *Christ*. Also in *serm. ad Milites templi* he saith, Death is made to flee away in the death of *Christ*, and *Christs* righteousness is imputed to us: and a little after, Hee who hath willingly beene incarnat, willingly suffered, and willingly crucified, will hee keep back his righteousness from us? and againe one man sinned, and all are made guilty, and shall the innocency of one (*Christ*) bee imputed onely to one?

Anselme on *Rom 5.* saith, that by the righteousness of one, comming upon all the elect, they come unto justification, that they may bee iustified

justified by participation of *Christs* righteousness. These with many other testimonies which might easily bee gathered out of the Ancients from the primitive times, untill *Luther*, doe abundantly shew the impudency of this man, who so peremptorily affirmeth, that the communion and imputation of *Christs* righteousness for iustification, was never dreamed of among ancient writers, but onely faith imputed for righteousness in a proper sense, all these Ancients before named testifie the contrary. But to descend to Orthodox writers, of this last age since *Luther*: It is well knowne that they generally hold imputation of our finnes to *Christ*, and of *Christs* satisfaction and righteousness to us for iustification, to bee the forme of iustification, by which beleevers are iustified.

Luther acknowledged, that it was the doctrine of Saint *Bernard*, concerning iustification by *Christs* righteousness

righteousnesse imputed, and not by our owne workes; which moved him to suspect the popish doctrine, and to grow into dislike, and loathing of their religion.

And in his commentary on *Galat.* where he doth debase the righteousness of workes, and doth most highly extoll the righteousness of faith, he telleth us, that faith being weak in many of Gods children, cannot be accepted for righteousness of it selfe, that is, in a proper sense, and therefore there is necessarily required imputation of righteousness for iustification, on *Galatians* 3. 6.

In editione Jenensi. Tom. 1. pag. 32. hee saith, faith obtaines what the Law commands, and what is that but obedience and righteousness? and againe, by faith *Christ* is in us, yea one bodie with us; but *Christ* is righteous and a fulfiller of the Law; wherefore wee all doe fulfill it, while *Christ* is made ours by faith. Also

Also *Tom. 3. p. 539.* when *Paul* ascribes iustification to faith, wee must of necessity understand, that hee speakes of faith laying hold on *Christ*, which makes *Christ* of efficacy against sinne and the Law.

Also *Tom. 2. pag. 515.* Faith settles us upon the workes of *Christ* without our owne workes, and translates us out of the exile of our sinnes, into the kingdome of his righteousness.

And *Tom. 1. pag. 410.* Sinne is not destroyed unlesse the Law be fulfilled, but the Law is not fulfilled, but by the righteousness of faith, and *page 437.* To keepe the Law is to have and possesse *Christ* the fulfiller of the Law. And *Tom. 4. pag. 44.* Faith iustifieth because it comprehendeth and possesseth that treasure, to wit, *Christ* and *page 45.* wee say that *Christ* doth forme faith, or is the forme of faith. And *Tom. 2. upon Genesis* The laying hold on the promises is cal-

led sure and firme faith, and doth
justifie, not as it is our work. These
speeches shew plainly, that *Luther*
conceived *Christs* righte-
ousnes to be after a sort the for-
mall righteousnes of the believer,
though not formally inherent,
yet formally possessed, and en-
joyed by faith.

Concerning this justifying righte-
ousnes *Luther* also teacheth, that
it is not in our selves, but in *Christ*,
even his fulfilling of the Law, for
us, made ours, and imputed to us.
Tom. 1. pag 106. By faith (saith
hee) are our sinnes made no more
ours, but *Christs*, upon whom
God hath laid the iniquities of us
all, and he hath borne our sinnes :
And on the other side, all his righte-
ousnes is made ours, for he layes
his hand upon us. And *pag 178.*
The righteousnes of a Christian is
the righteousnes of another, and
comes to him from without. It
is even *Christ*, who is made unto
us of *God* righteousnes ; so that a
man may with confidence glory
in

in *Christ*, and say, *Christ* his living, doing, and suffering, is mine, no otherwise then if I had lived, done, and suffered, as he did: as the married man possesseth all that is his wives, and the wife all the goods which are her husbands, for they have all things common, because they are become one flesh: and so *Christ* and the *Church* are one spirit; by faith *Christ's* righteousness is made ours, and all his are ours, yea, himselfe is ours.

And *Tom. 2. pag 86.* The righteousness by which we are justified before God, is not in our owne persons, but without our selves in God, because man shall have no cause to boast of his owne proper righteousness before God.

And *Tom. 2. pag 385.* A Christian is not formally righteous, by reason of any substance or quality in him, but relatively in relation to *Christ*, in whom hee hath true righteousness.

Melancthon in Epist. ad Rom.

8. 4. saith, wherefore *Pauls* meaning is thus to be taken; that *Christ* is given for us; that we may be counted to have satisfied the Law, by him, and that for him we may be reputed righteous; Although we our selves do not satisfy the Law, anothers fulfilling of it is freely given to us, and is imputed to us, and so the Law is imputatively fulfilled in us. And so when the *Apostle* saith that *Christ* is the end of the Law for righteousness, that is, hee who hath *Christ* is righteous, hee is reputed to have satisfied the Law, and hee imputatively hath that which the Law requires. And on *chap. 10. 4.* upon these wordes (*Christ is the end of the Law for righteousness, &c*) hee saith, this is the simple meaning, *Christ* is the fulfilling of the Law to the believer, and hee who hath *Christ*, that is, believes in him, is righteous, and hath imputatively, what the Law requires.

The

The Booke of concord subscribed by to many hundreds of Evangelicall Ministers, of the reformed Churches in *Germany*, in the Articles of justification saith, that when we speak of justifying, it is to be knowne that these three objects concurre, which are to be believed. 1. The promise of the benefit, that is, mercy for remission of sinnes, and justification. 2. That the promise is most free, which excludes our merits. 3. The merits of *Christ*, which are the price and propitiation, and a little after, saith doth not justify, because it is a worke worthy by it selfe, (that is, in a proper sense) but onely because it receives the mercy promised. And againe, How shall *Christ* be our mediator, if in justification we do not use him for our mediator: that is, if we do not feele that for him we are reputed righteous.

The Divines of the *Augustane* confession, condemned *Osiander*,

who held that the righteousness of faith, was the essentiall righteousness of God, and also them who taught that *Christ* is our righteousness, onely according to his humane nature. And in the Epitome of the Articles, controverted by some, they with one consent affirmed, that the righteousness of faith, is remission of finnes, reconciliation, and adoption to be Sons of God, for the obedience of *Christ* onely which by faith alone of mere grace is imputed to all beleivers. *Artic 3. de fidei iustitia.*

And this obedience of *Christ* which is imputed for righteousness, they affirme to be the obedience which hee performed both in his death and passion, and also in his fulfilling of the Law, for our sakes. *Ibid. Artic 3.* And concerning faith, they teach that in justification before God, it trusteth neither in contrition nor love, nor any other vertues but in *Christ* alone, it is the onely
meane

meane and instrument which receives the free grace of God, the merit of *Christ*, and remission of finnes, and resteth on *Christs* most perfect obedience, by which hee fulfilled the Law for us, which obedience is imputed to beleivers for righteousness. *Ibid Artic.*

3.

Calvin is so zealous, and so plaine and perspicuous in teaching and maintaining the doctrine of justification, by the communion and imputation of *Christs* perfect obedience to the Law, even his full satisfaction, and righteousness, that among Christians who read *Calvins* institutions, one would think the very Father of lyers, the Diuel himselfe should, if not blush and be ashamed, yet in policy and subtilty be afraid, to call *Calvin* for a witnes on his side, in this point, least the most simple should see and discerne him for an open lyer, and forger, and abhorre and hisse him out with derision. The Doctrine of *Calvin* concerning
Y 4 justi-

justification; I will lay downe in certaine Articles, gathered from his owne writings, especially his Institutions. *Lib. 3. cap. 11. and 12.*

First hee affirms in plaine wordes, that justification consists in remission of finnes, and the imputation of *Christs* righteousness. *cap. 11. ff 2.*

As for the word remission of finnes, hee useth it two wayes; sometimes in a large sense, for that act of God, by which he doth communicate, and impute the full satisfaction of *Christ* unto his elect, and faithfull, so that the whole guilt of all finnes, both of commission, and omission, is thereby taken away, and they are no more accounted, nor appeare in his sight, as sinners. In this sense he calls remission of finnes in his comment on *Rom. totum justificationis*, and in his *Instit. 3. cap. 11. sect. 4. totam justificationem*. For indeed when the guilt of all finnes of omission, and commis-

sion

sion are taken away by that part of *Christs* satisfaction imputed, which is called his passive obedience, or voluntary suffering of the penalties of the Law, and the defects which come in by the sinnes of omission, supplied by his active obedience, in fulfilling the righteousness which the Law requires, which is the other part of *Christs* satisfaction imputed; so that now the elect are reputed, and esteemed as righteous men, who have the defects which came by omission supplied, and, have no more the sinnes of commission or omission imputed, the guilt being taken away: this is perfect and whole justification, and is very fitly called by the name of remission, to distinguish it from justification by our own workes, and by our owne inherent righteousness.

But sometimes hee useth this word remission, in a more strict sense, for that part of *G o d s* act

act of communicating, and imputing *Christs* satisfaction, which respects the passive obedience of *Christ*, which takes away the guilt of sinnes committed, but doth not supply the omission of righteousness, and in this sense he makes remission of sinnes, but a part of justification. And Gods imputing of the active part of *Christs* satisfaction, and counting the faithfull righteous by it imputed; hee makes the other part of justification in the wordes before cited, *Lib. 3. cap. 11. ss. 2.*

Secondly he constantly teacheth, and affirmeth that there is no righteousness, by which a man can stand before Gods tribunall, and bee accepted for righteous in his sight: but onely the full satisfaction of *Iesus Christ*, and his perfect righteousness, which he God and man performed in our nature. For that which is not intire and absolute, and without all staine, and spot, of sinne, such

as never hath beene nor shall bee found in any meere man, can never be accepted of God, but is with him sleighted and vilified beyond all measure. And whosoever prate of any righteousness in mens owne workes, or doings, they have no true thought, nor least sense of the justice of God, but make a mock of it. *Instit. lib. 3. cap. 12. ss. 1. 3. and 11. 16.*

Thirdly he affirmeth that man is justified by faith, when hee is excluded from the righteousness of workes, and by faith layeth hold on the righteousness of *Christ*, with which hee being clothed doth appeare in the sight of God, not as a sinner but as a righteous man, *Instit. 3. cap. 11. ss. 1.*

And the same *chap. ss. 11.* This is that admirable way of justifying, that being covered with *Christs* righteousness, men doe not feare the iudgement of which they are worthy, and while they deservedly condemne themselves, they

they are reputed righteous without themselves.

Fourthly concerning the office of faith in iustification, he teacheth, that faith being in it selfe weake, imperfect, and of no dignity, worth, price or value, is never able to iustifie us by it selfe, but by bringing *Christ* unto us, who is given to us of God for righteousness, it is not our righteousness, but it makes us come with the mouth of the soule wide opened, that we may bee capable of *Christ*. And it is as a vessell or pot; for as the pot full of money enricheth a man, so faith filled with *Christ* and his righteousness, is said to iustifie us, and to bee counted for righteousness. It is a foolish thing to mingle our faith, which is onely the instrument of receiving righteousness, with *Christ* who is the materiall cause, and both the Author and minister of this great benefit: *cap* 11. *ss.* 7. And againe, *ss.* 17. Faith is hereupon said to iustifie, because it receiveth

ceiveth and embraceth righteousness offered in the Gospel.

Fifthly hee affirmeth that the righteousness by which believers are iustified, and stand righteous before God, is not in themselves, but in *Christ*, even his perfect obedience, and righteousness communicated to them by imputation. *ss. 23.*

Lastly hee sheweth how this righteousness comes to bee the righteousness of believers, and to bee so communicated to them, that God doth justly impute it to them for justification, and accepteth it as if it were their owne, to wit, by meanes of their spiritual union, and conjunction with *Christ*, by which they are made partakers of *Christ*, and with him and in him, possesse al his riches, *Sett. 10. 20. 23.* This is the summe of *Calvins* Doctrine, concerning iustification briefly comprised, and collected out of his wordes in the places before cited, where the *Reader* may bee fully satisfied.

Beza

Beza in the doctrine of iustification, by faith doth fully agree with *Luther*, and *Calvin*, in all the former articles. First he saith, that faith is not any such virtue as doth iustifie us in our selves before God, for that is to set faith in the place of *Christ*, who alone is our whole and perfect righteousness. But faith iustificieth, as it is the instrument which receiveth *Christ*, and with him his righteousness, that is most full perfection, and we say, that wee are iustified by faith onely; because it embraceth *Christ*, who doth iustifie us, with whom it doth unite and couple us, that wee may bee partakers of him and all his goods, which being imputed to us, are sufficient that wee may bee absolved before God, and deemed righteous. *Confess. cap. 4. ss. 7.* in notes on *Romans 3. 22. 24.*

Secondly, that faith sends to *Christ* for perfect righteousness, to justification, and that it assures

us of salvation through his righteousness alone, because whatsoever is in *Christ* is imputed to us, as if it were our owne, if so bee wee embrace him by faith: The righteousness of *Christ* which is imputed, hee describeth to bee the greatest, and most absolute perfection of righteousness, consisting in these two things. First that he hath no sinne in him. Secondly that hee hath fulfilled all the righteousness of the Law. *confess. cap. 4. ss. 8.* in his notes on *Rom. 3. 22. 26.* and *Rom. 4. 5.* and *5. 12.* and *Phil. 3. 9.*

Thirdly hee sheweth, that wee come to have communion of *Christs* righteousness, by spiritual union, and mariage with *Christ*. If (saith he) wee bee united, and ioyned together into fellowship with *Christ* by faith, nothing is more properly ours then *Christ*, and whatsoever is *Christs*, *confess. 4. ss. 9.*

Fourthly hee pronounceth that it is no lesse then wicked blasphemie,

mie to denie the mutuall and reciprocal imputation of the finnes of beleevers to *Christ*; and of *Christ's* perfect satisfaction to beleevers, *Lib. contra Anonymum de justificatione.*

Fiftly hee affirmes, that righteousness which iustifieth men before God, must bee both a full satisfaction for sinne, and also a perfect fulfilling of Gods commandements in every part, on *Rom. 3. 20.* Our learned *Whiskers* in his answer to *Campions* 8th. reason, pag 38. and in the 8 Book against *Dureau* pag 177. 182 183. doth pithily dispute, and stoutly maintaine the Doctrine of the righteousness of *Christ* imputed, which he proves to be the onely perfect righteousness, able to iustifie us before God.

Master *Perkins* also in his *Golden Chaine. Chap. 37.* makes the translation of the beleevers finnes, to *Christ*, and *Christ's* righteousness to the beleever, by a mutuall & reciprocal imputation, the very forme

forme of iustification.

Polanus in Syntagma Theolog. l. 6 c. 36. doth maintain the same doctrine with *Luther, Calvin, Melancthon, Beza, & Whitakers*, & proves every point fully by plain testimonies, & invincible arguments out of the holy *Scriptures*. And in his *Symphonia catholica*, he brings testimonies of the ancients affirming every article of our doctrine, and in his *Theses de iustif.* hee shewes the content of the most famous Orthodox Divines of the reformed religion since *Luther*.

As for *Musculus* and *Junius*, whom hee brings as favourers of his error, with other later Divines, let their owne writings speake, and declare how wickedly hee doth abuse them in bringing their wordes to overthrow the imputation of *Christs* righteousness. *Musculus* on *Rom. 8.4.* expounds the *Apostles* wordes, (that the righteousness of the Law might be fulfilled in us) to be meant, first of all imputatively by

the righteousness of another, even of *Christ*, which is also ours, for wee are members of his body, of his flesh and of his bones, and *Rom. 10. 3. 4.* and by the righteousness which iustificieth believers, hee understands *Christs* perfect righteousness imputed to us. Also *Iunius, thes. 35. and 36.* doth affirme that the righteousness of faith imputed to believers, is the righteousness which the Law requires, performed by *Christ*, differing onely in this, that legall righteousness is every mans fulfilling of the Law, in his owne person; but this Evangelicall is the fulfilling of the Law by *Christ*, God and man, our surety and mediatour. And for this *Socinian* hereticall opinion of faith, imputed in a proper sense, for righteousness in iustification, No man can shew greater enmity against it, nor with greater detestation oppose and condemne it, then *Parus* in his commentary on the *Romans*, and in other his workes

workes. Thus much for the vindicating of the best learned both Ancient writers, and moderne Divines from the foule slanders, most falsly belched out against them by this most impudent forger of false witnesses without any feare of God, or shame of men. And by their owne testimonies, and plaine wordes rehearsed out of their owne writings, I have made manifest their unanimous consent in the true Doctrine of iustification, by the righteousness of *Christ* imputed to true believers, and of them apprehended, and applyed by faith. Now I leave it to all indifferent readers, and zealous Christians to consider whether it bee not their dutie, both to take heed to themselves, and also to admonish others, that they have no fellowship with so openly profest *Socinian* sectaries, as this man and his followers are: you see the Doctrine which they maintaine is wicked, and blasphemous heresie. And after ma-

ny admonitions given by grave, & learned Divines & divers publick cōfutations, & censures often passed in publique, against this error, they still persist in their pestilent heresie, and are more mad to disperse it then before. And when truth cannot help them, they flee for aide to the father of lyars, and make lyes their refuge, and in forging lyes they sinne being condemned of themselves, even against their knowledge, and conscience, as the *Apostle* foretold of heretikes, *Tit. 3. 11.*

How wilfully against the known truth, and his owne conscience, this desperate man hath proclaimed *Luther, Calvin, Beza, Musculus, Junius*, and others to bee of his opinion. I have sufficiently proved; & it ever he hath looked into the writings of any of them, his own eyes have taught him how opposite they are to his heresie.

But it is no new and strange thing for heretikes to sin being condemned of themselves, when
the

they are once subverted. The *A-*
postle hath foretold us that we
must expect no better from such,
in that place before named. *Tit.* 3
11. Now in conclusion, I appeale
to all Christian readers, and desire
their opinion and judgement, in
the particulars following.

First whether I have not in all
this answers declared, and ex-
pressed what I meane by the righ-
teousnesse of *Christ*, which I
have proved to be imputed to
beleevers for justification. If I
have made manifest by plaine pro-
fession, that by the righteousnes
of *Christ*, I understand his perfect
fulfilling of the whole Law, of
God, and performing whatsoever
the Law requires of man for righ-
teousnesse, even a full satisfaction
made in mans behalfe, to the Law
of justice; Then I appeale to the
judgement of all reasonable men,
whether my adversary hath not
most wickedly belyed me in word
and writing: for he hath both
wayes charged me, that I neither

hold *Christs* habituall holynes, and uprightness, of his humane nature, nor his active obedience to the whole Law, or any righteousness of workes by him performed, nor both these together, to be the righteousness of *Christ* imputed, and thereupon he clamours against me, that I hold and teach a righteousness of *Christ*, which never was in *Christ*: I confesse I have ever taught and held, That neither the habituall nor actuall righteousness of *Christ*, alone nor both together, without his satisfaction, of justice, by bearing our sinnes, and suffering the punishments due to them, are a sufficient rancome to redeeme us, nor a compleat and perfect obedience and fulfilling of the whole, able to justifie us, in the sight of God, and to reconcile us to him. Now to affirme that all three together are imputed, is not to deny the imputation of the two first, though they that are *Nicetas* Calumniators may so wrest the words.

Secondly

Secondly, whether hee who hath beleevd and preached, and in writing maintained, for 38 yeares last passed to this houre, what hee in this answer hath professed, held and maintained, can without wilfull lying, and more then Jesuiticall forging, be reported abroad, & confidently charged for a turnecoate, whom this Adversary by this his *Soci- nian* learning, and Sophistry hath so confounded, and convinced him, that hee is wholly turned to be of the same opinion, and hath vowed to maintaine his *Socinianisme*, both publikely, and privately, to the utmost of his power. So this mans followers have reported, and have withall added, that so many as have come within his breath, are all illuminated by him, and being converted to his opinion, do rejoyce in the light, by which he hath shined into their hearts.

Thirdly, whether this Answer to his *Socinianisme* be such, that

both it, and the Author of it have nothing in them but words and passion, and that herein hee is strangely, and monstiously metamorphosed from a Minister of *Christ*, into an Angell of darknes, besmearing the brightness of his face, with the soot and grease of Hell, that the words and phrases of this answer, are the black Princes coine, and there is little in it besides cursing, and rayling. For many such fiery darts hath this Adversary throwne against the Answerer in a scurrilous Libel fraught with lies, forgeries, absurdities, contradictions, and blasphemies, and sent forth under the name of a replic; which is also confuted by the Answerer, and the filthynesse thereof so plainly discovered, that all true Christians, and modest men, will say of it, that the reciting of it, is a full confutation. From all such wicked spirits, the God of truth defend his *Church* and *People*, and grant a free passage to his Gospel,

Gospel, and to his faithfull Ministers, a doore of utterance, that they may preach among all men every where, the unsearchable riches of *Christ*. To this **G O D** of truth, let us consecrate our tongues, and pens, and resolve with both to maintaine his truth, by his grace, and the assistance of his Spirit, so long as strength, breath, and life shall last. And to him let us give all glory, now and ever,

Amen.

F F N F S.

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THOMAS VVYKES.

